
This is a reproduction of a library book that was digitized by Google as part of an ongoing effort to preserve the information in books and make it universally accessible.

Google™ books

<https://books.google.com>



ANDOVER-HARVARD LIBRARY



AH 39RZ F

**HARVARD DEPOSITORY
BRITTLE BOOK**



589.6
Brown

יהוה



CHRIST
ON THE THRONE OF POWER
AND
ANTICHRIST.
A TREATISE
ON THE
BOOK OF REVELATION,

TO
WITH THE
Compliments and Christian Regards
OF THE AUTHOR.

ROCHESTER, N. Y.:
UNION AND ADVERTISER CO., 45 AND 47 EXCHANGE ST.
1885.

c

CHRIST
ON THE THRONE OF POWER

AND

ANTICHRIST.

A TREATISE

ON THE

BOOK OF REVELATION,

TO

ST. JOHN THE DIVINE,

BY THE

REV. FORTUNE CHARLES BROWN,

OF THE DIOCESE OF WESTERN NEW YORK

ROCHESTER, N. Y.:

UNION AND ADVERTISER CO., 45 AND 47 EXCHANGE ST.

1885.

c

50.

The Life
5
The Author.

Copyrighted, 1885, by the Author.



39.757

Christ on the Throne of Power, and antichrist.

INTRODUCTION.

There are several reasons why the book of Revelation to St. John should be studied.

1st. A blessing is pronounced on him that reads and on those who keep the sayings of this book. Other books of the Bible are given by inspiration of God and are profitable for doctrine, for reproof, for correction, for instruction in righteousness, but to this in addition is a blessing attached. The disciples were said to be blessed in seeing and hearing our Lord. The Lord's day is blessed above other days. Christians are said to be blessed when they are persecuted for righteousness' sake. So this book of Revelation had this distinction. Why then is it sometimes neglected. Some Christians seldom or never read it. Some wholly ignore it. In some churches it is read very little. To some minds it is obscure. They do not read because they cannot understand it. But there are many passages full of valuable instruction. It has many practical precepts adapted to the comprehension of all. Its obscure portions become more clear by study. Divine teachings were often obscure. Other parts of the Bible are so. Our Lord's parables were so at times. Those who heard them were often confused. When He said: "Destroy this temple and in three days I will raise it up," it was by no means clear until after His resurrection. Many of the prophesies of the Old Testament were mysterious. The dark sayings of wise men, like many of Solomon's proverbs promote thought and investigation. Much more those of Divine wisdom. It is therefore a blessed thing to study into the obscure sayings of our Divine

Master. We know that there is treasure hidden in this field. All thought seriously expended on divine things carries with it a benefit. Associating ourselves with God's holy word tends to carry the mind up to high and heavenly things.* Understanding comes by study and prayer. God reveals himself to those who seek him. The obscurity clears up. It may be, in part, in our own minds—in our carnal and earthly feelings. The Holy Spirit works with those who work with Him. The apostles did not understand our Lord in many things, but the more they kept with Him and held to Him in trial, the better they understood His teachings. So it is in the study of God's word. It may be uninteresting to the carnal mind, but after sharp trials and long study; after chastisements have purified the heart, it often becomes interesting and delightful. The blessing is experienced.

2d. The Revelation to St. John is a true exposition of the history of modern times. As heat and electricity underlie all movements in the world of matter, so prophecy underlies all the events of history. The world was built upon and is continued by the word of God. The singular fortunes of the ancient people of God, from Abraham down through Moses, David, Zerrubabel to the Christian era, can only be accounted for on the supposition that all that long series of events for nineteen centuries was so arranged as to bring about the fulfillment of the prophecy of the coming of the Son of God. The promise to Abraham, "In thy seed shall all the families of the earth be blessed," Gen. xii. 3, underlies all that history. Other nations, left to themselves, continually degenerating and corrupting each other, fulfilled another truth of God.—Gen. ii. 17: "In the day thou eatest thereof thou shall surely die," and "The imaginations of man's heart are only evil continually."—Gen. vi. 6. Human nature left to itself has never made any permanent improvement, but is in absolute need of a Redeemer. The word of God lies at the root of all movements upon the earth. If men have faith to obey and love God, they work out what He says, righteousness. If they disobey, they also work out what He said, cor-

* "By the truth, Christians are sanctified."—John xvii. 17.

ruption and death. In like manner some of the prophecies of Christ underlie all the history of modern times. The predictions of the prophet Daniel and our blessed Lord, that the God of heaven should set up a kingdom which should become a great mountain and fill the whole earth—Dan. ii. 35-44, are being fulfilled in that long series of events which began with the incarnation of the Son of God and His birth at Bethlehem, and has continued through apostolic preaching and the labors of their successors in succeeding generations down to the present time. All the events in the history of Christianity for the last eighteen centuries are but parts of the great movement for the building up of Christ's kingdom and the glory of His name. All men and nations are but instruments in the hand of an over-ruling power to carry out His purposes. They may hinder, they may obstruct, they may keep the Israelites wandering forty years in the wilderness instead of going directly to Canaan, but they cannot defeat the ultimate accomplishment of His plans. There is nothing new in history. It is not a confused mass of events happening without order, as if by chance. The main features of it are prearranged by divine control. God gave a promise that His kingdom should in the end succeed. But He also said there should be opposition. Daniel's prophecies and this book of Revelation foretell a long series of struggles which shall apparently last for ages. Prophecy foretold and history relates this series of events. The materials of Solomon's temple were so prepared beforehand and fitted that they were put together without the sound of a nail or a hammer. Such are prophecy and history. They make one narrative, only prophecy was written first by the Divine hand to whom all things are present. Thus the 22d Psalm of David is to many persons a more vivid description of the crucifixion, though written 1000 years before, than you can find in the gospels. The 28th chapter of Deuteronomy contains a better account of the Jews scattered through the world at the present day, though written 3000 years ago, than you can find in many modern authors. The 11th chapter of Daniel contains so true an account of the wars between Egypt and Antioch that an early writer against Christianity,

Porphyry, contended it must have been written after the events took place, forgetting that the prophecies of Daniel were read to Alexander the Great when he came to Jerusalem. Prophecy is therefore the true interpretation of history—and conversely, history is the right interpretation of prophecy. If the divine mind should write a history it would be so nearly like the prophecy that one could scarcely tell the difference. Only the wisdom of God would see the tendency of movements among men and nations better than men can see them. So the Revelations of St. John contain a succinct account of the principal events affecting the people of God, from his day to the present time, and hereafter,* until the second Advent of our blessed Redeemer.

3d. It is also a map or chart of the journey which Christians are to take in traveling from the Egypt of this world to the land of Canaan above. It points out some of the dangers they are to meet.

When the children of Israel left Egypt under the guidance of Moses, and wandered through the wilderness forty years to the land of Canaan, a pillar of cloud went before them by day and a pillar of fire by night, to preserve them in danger. But instead of going Himself our Lord might have caused a book to be written beforehand and the dangers pointed out. At such a place they would be attacked by the Amorites; at such a time they would be bitten by fiery flying serpents; at another place they would be in danger of unbelief and murmuring on account of thirst and hunger. Later on a false prophet would teach the Midianites how to seduce them and lead them to destruction. Finally they would have a great battle to fight with the giants and Og, the king of Bashan, just before Moses should die and they enter the promised land. All this and much more could have been as well described in a book beforehand by the revelation of God as afterwards. But instead of writing a book He went Himself with them and carried them through all the dangers which beset their path.

* But only those events are noticed which help or hinder the progress of the kingdom of Christ in truth and righteousness. All others are ignored. "Dead in trespasses and in sins."—Eph. ii. 1 and 1 John v. 19. The nations and their history are nothing in these Revelations until the gospel reaches them.

In the case of Christians He promised his apostles to be with them to the end of the world, and to give them His Spirit to abide with them forever, but there is no pillar of cloud by day nor of fire by night. Their journey is made longer and attended with more dangers. The forty years of the Israelites were but small compared with this long journey. The sufferings in the desert and the trials endured by the way are light compared with the suffering Christians have endured during these eighteen centuries of trouble and are to endure hereafter. But He has written a book, provided His people with a map or chart of the way they must go. He has pointed out the dangerous places which are to be avoided. Of the seven trumpets, every one indicates a danger. Of the seven seals, three or four forewarn of great trials. Of the seven vials, all indicate times of suffering. One danger is pointed out as being of such a nature that nearly half of the book is taken up in explaining it. Fearful consequences are to befall those who fall into its snares. Finally there is to come on "*the great tribulation*," and that worst of all battles with the giant antichrist. When our blessed Lord in mercy provides for His people such a chart of the way in which they are to go, is it the part of wisdom to pass it by or neglect to read it? Suppose it is mysterious or obscure; is that a reason sufficient for neglecting it? It was written in mercy. It was intended for the good of God's people. It was so written that sincere Christians might understand it; at least understand enough to see and avoid the dangers, else why should it have been written? Would a merciful Father warn his children of dangers which no one could see or avoid? It may take study; it may take prayer; it may require self denial; it may humble our pride and bring us low and call some sins to remembrance which will startle and alarm us, but it will be for our good. It may enable Christians to avoid the dangers and gain the promised blessing.

4th. The book of Revelation is a continuation of the gospel history, a narrative of the acts of our blessed Lord, after His ascension to power, without which the gospels would be incomplete.

Great as were our Lord's miracles in Jerusalem and Judea, they were not His greatest. When he bid the blind to see or the deaf to hear; when He stood upon the boat and commanded the winds and the waves to cease their raging, or when He stood by the grave of Lazarus and bid the dead to live, it was a marvelous exhibition of divine power, but it was not His greatest. As long as He was in the flesh He seemed to be straightened, as it were. At Nazareth "He could not do many mighty works because of their unbelief." But when He had ascended from Mt. Olivet, when He had taken possession of the throne of His power, and was no longer hindered by earthly connections, then commenced a series of acts which exceeded anything He had done before. At Pentecost He sent down the Holy Ghost and three thousand men were converted in a day. These "continued steadfast in the Apostles' doctrine and fellowship and in breaking of bread and prayers." Soon after there were five thousand added to the church, and "there was a great company of the priests obedient to the faith." The gospel spread to Samaria, to Antioch, to Ephesus and Rome. Among the poor and despised sect of Christians began those attacks upon the idolatry and wickedness of heathenism and the Roman empire which resulted in success. It was a long struggle of three hundred or four hundred years, but by the preaching of His gospel, by the blood of His martyrs, by the word of their testimony, our blessed Lord went on converting the people, overcoming opposition, until the greatest of earthly kingdoms and emperors were humbled before Him. Roman soldiers had once put him to death on the cross, but now He had triumphed over Rome. These are as much acts of His life as any He did in Judea or Jerusalem. If He had once healed the sick by the touch of His hand or cured the paralytic by the word of His mouth, what was that to His relieving the sorrows of a multitude of people and healing the nations. If He had once made the blind to see or the deaf to hear, what was that to His healing the blindness of heathenism and making a multitude of people see the glorious gospel of Christ, and hear the voice of the Son of God and live. What

He has accomplished since His ascension to power is as much a part of His life as anything He did before. He did not cease to act in the grave. He rose to greater activity. What He has done since He went up on high must be taken into consideration in order to form a true estimate of His life and character. What were the hundred and twenty names of those gathered together in an upper room* in Jerusalem with Mary, his mother, and his brethren, continuing with one accord in prayer and supplication, what are they to the three hundred millions of Christians who now bow down before His name. These are the fruits of His sufferings and death. These are the captives led in the train of the great conqueror. Can we form a clear estimate of His achievements without considering these? His book of Revelation must therefore be taken together with the four gospels and the Acts of the Apostles in order to see what our blessed Redeemer has done. In all these we see how He sits on the throne of power and rules as King of Kings and Lord of Lords.

5th. Further this book shows the nature of the great advances made in science and arts during the present century. It gives a divine view of modern progress, as it is called, the boasted enlightenment of the nineteenth century, of its growth, maturity and termination. Within the last half century, inventions and discoveries have been multiplied without number. Steam power and railroads are making a revolution in material things. Traveling is now so rapid and easy that it would seem incredible to a former generation. Formerly it took six months nearly to go to Oregon, now it can be done in six days. News from the old world would be three, four and six weeks in coming, now it can be received in as many minutes. Books and schools and education are making as great changes in another way. Where schools were a rare thing now they are common. Where newspapers were seldom seen and few could read, now they are in every house and all read them. Distant places and nations can now communicate almost instantaneously. News from all parts reach us every day. The whole Christian world can

* Acts i. 15.

now be agitated, as it were, at once. No previous century has seen anything like it. It would be strange if such a great change in the state of the world should escape the eye of prophecy. It would be stranger still if the divine mind did not see the nature of this great movement better than we can. What is it coming to? What does it portend in the future? Does not divine wisdom know? It sees from the beginning to the end. Has it not foretold the termination? Is it well to pass by a book which throws light on such a subject?

Some men like to study enigmas, conundrums and dark sayings. How much time is spent in finding out their hidden meanings. Here is a book which contains enigmas and dark sayings which underlie and explain all the movements of modern times. Why should it not be studied?

Other reasons need not be repeated here, for they will occur to every reader of the scriptures.

Below will be found a list of the principal authors studied in the composition of this treatise, and to whom obligations are due for facts and suggestions. It will be noticed that no one of them has been followed entirely. Many differences will be found from them on minor points, and some on the most important. These differences arose from long-continued study of the Revelations, with meditation and prayer. A protracted illness, which kept the writer from parochial engagements, led to giving time to this study. It has been a pleasant labor, and an agreeable source of meditation for more than nine years. Going over it again and again, comparing it with other prophecies of Scripture and with the facts of history, has led to what is here produced. Suggestions contained in some of the after-mentioned books, and hints thrown out, have been followed up carefully, until the result can here be seen. What was dim at first, or but partially seen, became more clear at length, until repeated meditation and prayer have brought it to its present condition. There has been no intention of establishing any system or of carrying out any pre-conceived theory on the subject. There has been a sincere desire of simply bringing out what was in the mind of the sacred

writer, and of showing what was his view of the facts of history. The warnings of the last verses not to add to or take from the sayings of this book are too fearful not to be regarded. May He who inspired His sacred book and pronounced a blessing on those who read and keep the sayings of it, guide the readers in the truth and enable them to hold fast through times of trial till he comes. Amen. So come Lord Jesus.

A list of some of the authors to whom obligations are due for suggestions and facts contained in this book :

LECTURES ON THE APOCALYPSE, by Chr. Wordsworth, late Bishop of Lincoln.

THE APOCALYPSE, by Rev. Isaac Williams, to whom great obligations are due. His work was read with great care and studied for many months.

DISSERTATIONS ON THE PROPHECIES, by Thos. Newton, late Bishop of Bristol.

OBSERVATIONS ON THE PROPHECIES OF DANIEL, by Sir Isaac Newton.

A TREATISE ON THE CHURCH OF CHRIST, by Rev. William Palmer.*

Rev. Frederick Meyrick's article on ANTICHRIST, in Smith's Dictionary of the Bible.

THE CATECHETICAL LECTURES OF ST. CYRIL, Archbishop of Jerusalem, in Library of the Fathers.

MYSTIC NUMBERS AND PALMONI, by Milo Mahan, D.D.

COMMENTARY ON THE EPISTLES TO THE SEVEN CHURCHES OF ASIA, by R. C. Trench, late Archbishop of Dublin.

SMITH'S DICTIONARY OF THE BIBLE.

Bishop Hopkins on ANTICHRIST.

MESSIAS AND ANTI-MESSIAS, by Rev. C. F. Black.

THE SIGNS OF THE TIMES, by Bishop Coxe.

THE SIGNS OF THE TIMES, by Rev. Alexander Keith.

KITTO CYCLOPÆDIA OF BIBLICAL LITERATURE.

THE EPISTLES OF IGNATIUS.

Bishop Hurd on THE PROPHECIES.

Many others are referred to in the foot notes of the pages.

*It is said that the Hon. W. E. Gladstone, late Prime Minister of England, considers this the ablest work written on the subject of our Church

TABLE OF CONTENTS.

PART FIRST.

	Pages.
INTRODUCTION.....	3-10
List of Authors.....	11
CHAPTER I.—.....	17
The vision of OUR LORD JESUS CHRIST IN GLORY AND POWER.....	19
CHAPTER II.—	
His message to the Church in Ephesus.....	20
In Smyrna.....	21
In Pergamos.....	21
In Thyatira.....	21
CHAPTER III.—	
His message to the Church in Sardis.....	22
In Philadelphia.....	22
In Laodicea.....	23
CHAPTER IV.—	
The vision of the ETERNAL THRONE and of the LAMB SLAIN.....	24-25
And of the Book with Seven Seals.....	25

PART SECOND.

THE SEALED BOOK.

CHAPTER V.—.....	25
CHAPTER VI.—	
Opening of the first seal.....	25
Opening of the second seal.....	26
Opening of the third seal.....	28
Opening of the fourth seal.....	29
Opening of the fifth seal.....	30
Opening of the sixth seal.....	31-34

CHAPTER VII.—

The people of God, 144,000, sealed and saved.. 35-36

CHAPTER VIII.

The Seventh Seal opened.....	37
The SEVEN TRUMPETS.....	38
The first trumpet sounds—Judaising teachers...	40
The second trumpet—Gentile heresies.....	42
The third trumpet—Arianism.....	44
The fourth trumpet—The Dark Ages..	46
The fifth, the first woe trumpet—Mohammedanism.....	50-59
The sixth, the second woe trumpet.....	60
The Reformation.....	61
The Good Perverted.....	62
Dangers from <i>the Mouth</i>	65-66
Printing.....	67
The Telegraph and Telephone.....	68
Railroads and Steam Power.....	68
Corrupting Publications . . .	71-74
The Present Conflict.....	75-76

CHAPTER X.—

A loud warning of the Judgment Day..... 78-79

CHAPTER XI.—

Reveals the violent hostility which <i>the beast</i> is to exercise against the kingdom of Christ.....	80-85
Verses 14-19—The third woe; the <i>seventh angel</i> sounds the last trump.....	86

PART THIRD.

THE OPEN BOOK,
OR THE LITTLE BOOK OPEN.

CHAPTER XII.—

Explains the origin in the unseen world of that bitter enmity which <i>the beast</i> is to bear toward Christianity.....	87-93
--	-------

CHAPTER XIII.—THE BEAST FROM THE SEA.

Daniel's Four Beasts.....	94-97
St. Cyril's Interpretation of them.....	98
SATAN MAKES HIS THRONE THERE.....	100-2
The Deadly Wound Healed.....	103-4
A more lengthy description of the beast with seven heads and ten horns, verses 1-9.....	105-8
The Beast from the Earth.....	109
The Deadly Wound Healed.....	111
The Two Swords.....	113
False Miracles.....	115
His Deceit.....	117
False Decretals.....	119
Image of the Beast.....	121
It Speaks.....	123
Papal Exclusiveness.....	125
The Number of a Man.....	127
666—888.....	129
Antichrist a Person.....	131

CHAPTER XIV.—

Christ massing His forces and increasing their numbers by preaching the gospel to every creature—Modern Missions, verses 1-7.....	133-37
A solemn warning against the danger of wor- shipping the beast, verses 9-11.....	138-40
A most cheering promise for Christians to hold fast unto death.....	141
Another vision of the judgment, verses 14-20...	142

CHAPTERS XV.—XVI.—

The seven last plagues; vials of wrath poured out upon the beast kingdom.....	143-47
--	--------

CHAPTER XVII.—

Babylon, the unfaithful church, seen riding on the beast, verse 4.....	148-52
Her enchanting appearance, yet seduced by the beast.....	153-56
She persecutes Christians.....	157-61

TABLE OF CONTENTS.

15

The beast further described.....	161
The woman sitting on seven mountains.....	166
Seven heads to the beast.....	167
Another yet to come, the eighth— <i>The beast himself antichrist</i>	169-74
The ten horns, or kings, support the beast, not only openly, but covertly, by patronising Christianity, loading it with worldly honors, luxuries and wealth.....	175-82
The woman is that great city which rules over the kings of the earth.....	183

CHAPTER XVIII.—

Judgments upon Babylon.....	185-86
The people of God in her called to come out...	187
Three classes of persons lamenting her fall....	190-92
The nations deceived by her sorceries.....	193-96
In her was found the blood of prophets, etc....	197

CHAPTER XIX.—

The false bride being destroyed, the true bride now appears.....	198
The Saviour collects his forces for the last great conflict with the beast, who is destroyed.....	199

CHAPTER XX.—

The Millenium.....	201
Apparently another view of the same great conflict, only in this the devil is cast into the lake of fire.....	202
The General Judgment for the last time.....	207

CHAPTER XXI.—

Having overcome all opposition, Christ describes the new state of things and the Holy City, and the blissful condition of them that dwell therein.....	208
--	-----

CHAPTER XXII.—

Conclusion—The bliss of Heaven.....	209
-------------------------------------	-----

APPENDIX.

Excursus I. On the Seven Trumpets.....	211-14
Excursus II On the Prophecies as combined.....	215-20
Excursus III. A Supposition.....	221
Excursus IV. The Gathering Storm.....	223-25
Excursus V. Deceits of the Enemy.....	226-39
Excursus VI. Where Satan's seat is.....	240-49
Errata and corrections....	250

The Revelation to St. John, the Divine.

CHAPTER I.

VERSE I.—"The Revelation of Jesus Christ which God gave unto Him to show to His servants things which must shortly come to pass and be sent, signified it by His angel, unto His servant John."

This book of Revelation is made up of a series of visions, "of things which must shortly come to pass," as warnings to Christians. There is no attempt to gratify curiosity. It is full of dangers. When our blessed Lord came upon earth to set up a kingdom of his own, foretold by the prophet Daniel and looked forward to by all the Old Testament saints, it was to be so different from the oppressive and warlike kingdoms then in existence that it was difficult to describe it to persons who had never seen anything of the kind. He therefore did it by parables. It was to be like seed sown, some upon stony ground, some among thorns, and some in good ground. It was to be like a net cast into the sea and gather of every kind, or it was like a pearl of great price or as tares among wheat. These explanations were mysterious at first. But when the kingdom was set up in the Church of Christ they became clear. In these revelations He is to foretell the growth and spread of this kingdom and the dangers it would pass through. To do it in common language would be difficult because men had seen nothing of the kind. He therefore did it by a series of parables. "Visions," they are called, "of things which must shortly come to pass;" the dangers to be met with. Each vision, as in the parables, takes up one idea or one movement among men, and carries it on to the end. Then another movement is taken up and carried on in the same manner by another vision. They do not always succeed each other in history as they do in this revelation, because each is carried up to the judgment and the next goes

back to another movement which began some time previously. So that two movements, although described separately, may be going on at the same time and finally come in conflict, as historians describe a battle, first one side and then the other. In several cases the prophecy goes back to the beginning and starts anew and follows that matter up to the general judgment. It is not a secular history such as men write. It reveals rather the secret springs of action in men, what historians cannot know. It exposes the unseen spiritual agencies which set forward movements in this world. The Divine mind knows the origin of things and points out the danger Christians are to meet with as well as the successes and triumphs of Christ's kingdom. In explaining the images and symbols employed we go back to other parts of holy Scripture, where most of the words have been before used. All coming from the same mind, the same Holy Spirit of God, they must mutually explain and illustrate each other.

In order to bring out more distinctly the prophecies which are now fulfilling or soon to be fulfilled, it will be necessary to take a rapid glance over the previous chapters, since a clear understanding of them will help to explain those which follow. The same figures and images are generally used with more or less exactness in the same sense. They are often, however, more like proverbs and parables, suggestive rather than descriptive. One sentence, sometimes one word, reveals as it were whole volumes of history.

It is interesting to notice how often the number seven occurs in these revelations. Seven golden candlesticks, seven stars, seven spirits before the throne, seven churches, seven seals, seven trumpets, seven horns, seven thunders, seven mountains, seven last plagues. The book seems to be constructed with mathematical exactness upon sevens, as if to show an overruling hand, one mind, directing all and forming all the parts into one whole. So in fact are the whole Scriptures and the history of the Jewish nation. Dr. Mahan in his work on Mystic Numbers points out how often certain numbers recur again and again—forty days in the flood, Moses forty days in the mount, our Lord fasted forty days,

the land had rest forty years several times; twelve tribes, twelve apostles; seventy elders, seventy years, seventy disciples, as if the whole history of the world like the works of creation was arranged with exactness. Most substances in chemical combinations are united in exact proportions—that is upon numbers.

The first chapter contains a revelation of our Lord Jesus Christ in His almighty power and glory, such as there is nothing like it in the gospels. The nearest approach to it was on the Mount of Transfiguration. Considering His great humiliation in His human nature, the ignominy heaped upon Him in His sufferings, crucifixion and death we may well doubt whether the gospels could be considered complete without this vision of His rewards in heaven. His unspeakable majesty and glory. His appearance was of course real, a matter of fact, and the symbols employed were expressive or suggestive. His countenance shining above the brightness of the sun indicated the light in which He dwelt and the light which His gospel was to diffuse through the nations. His eyes like a flame of fire indicate His all-seeing heart-searching character, seeing at a glance into the inmost thoughts and motives of men; the two-edged sword out of His mouth the sharpness of His reproofs,* the keenness of the words which proceed out of His mouth, so different from the mild and gentle ways of His life in the flesh. His feet like burning brass showed His burning zeal and love for His people. The seven stars in His right hand are a proof that the ministers of His church are but instruments in His hand for the building up of His kingdom. He is no far off person, though risen from the dead and ascended to heaven. He is not looking with unconcern upon the affairs of men. His walking in the midst of the seven golden candlesticks shows how near He is to His people and what an interest He takes in their welfare. The seven golden candlesticks are said to be seven churches. They hold the light which is to be diffused among men. The gold indicates how precious they are to Him. It is to be observed that

*Eph. vi. 17. "The sword of the Spirit is the word of God," or the word of God is the sword of the Spirit.

there is no representation of anything beyond the seven churches. Heathen nations are not noticed in this revelation except so far as they hinder or help on the work of building up the kingdom of Christ. Why seven should be selected out of the many churches of Asia does not appear, unless they were taken as representatives of classes or conditions into which Christians or churches may fall. If so they must be considered as instructive teaching or warnings in all ages of the world. Every church or christian is liable to be in one or other of these conditions. Nothing could be more sharp than some of these words, coming, as they did, out of His mouth with the keenness of a two-edged sword. Neither could anything be more full of love and zeal for His people. Of every work they have done He seems to be fully aware and His rewards promised are most encouraging and cheering. The seven stars in His right hand are not angels in Heaven presiding over the churches for they are charged with faults. *They are reprov'd for not correcting the errors of their people. They are evidently men set over the churches, clothed with authority to reprove, rebuke, exhort, just what St. Paul sent Titus to do in Crete and Timothy at Ephesus; just what Ignatius in his epistle not long after this said the bishops of the churches were then doing. Neither is there any one between them and their divine Master. No one bishop over them. The stars are held in the hand of their adorable Lord and are responsible to Him. He is the head. He counsels, rebukes, exhorts, directly those whom he holds in His hand.

CHAPTER II.

Ephesus was the great city of Western Asia, the center of trade and commerce for many centuries, and of idolatry, too, the idol temple there being called one of the seven wonders of the world. St. Paul first preached there and founded the church.—Acts xix. Afterwards his epistle to the Ephesian Christians was full of affection and praise, with no word of censure. He left Timothy there to take care of the flock.

*Malachi ii. 7. "For the priest's lips should keep knowledge and they should seek the law at his mouth, for he is the messenger" (the angel) "of the Lord of Hosts."

Afterwards St. John came and passed the latter days of his life there. The church continued to flourish for several centuries. The third great council of more than one hundred and fifty bishops was held there in A. D. 431. Finally the city began to decline, and under Turkish rule it entirely disappeared and for several centuries it has been nothing but ruins—a warning to those Christians who have left their first love.

The angel of the church in Smyrna was next addressed. That city lay about forty miles north of Ephesus, on a gulf of the same name. The difference between the fortunes of the two cities should be noted. While Ephesus which was warned, has decayed and become a desolation, Smyrna has continued to the present day and is now a flourishing city of Asia Minor, the great center of trade and commerce, taking the place which Ephesus used to hold. The church in Smyrna is only praised. She is bidden not to fear the trials which were coming on her. Not long after a violent persecution broke out and Polycarp, her great bishop, was martyred. The account of Polycarp's martyrdom was given by Eusebius, and the circular letter of the church is also extant. Did not the fidelity of those early christians have something to do with the fact that Christianity has continued in that city to the present day? You find Christian churches in Smyrna, but where is that in Ephesus?

Pergamus was about forty-five miles north of Smyrna, on the great road to Greece. Among Alexander's successors it became the capital of a kingdom and was very celebrated for a time. Its library was one of the largest known, rivaling that of Alexandria. But like all capital cities it was exposed to peculiar temptations. Its idolatries must have been very debasing. It is twice spoken of "as where satan's seat is." The angel was praised for holding fast in time of persecution but warned to repent of certain sins lest the Lord turn and fight against him. At the present day the place is said to present a heap of ruins.

The city of Thyatira lay farther back from the sea coast south-east from Pergamus, on the great Roman road to

Sardis, twenty-seven miles from the latter city, and about forty from Pergamus. It seems to have been a manufacturing town, having many guilds or trades. St. Paul found at Philippi a certain woman named Lydia, a seller of purple, of the city Thyatira.* The angel was severely blamed for permitting a woman to teach and to seduce the people to commit fornication, and a threat of fearful punishment was given if they did not repent.

CHAPTER III.

Sardis was still farther back from the sea some sixty-five miles, nearly east from Smyrna, near the river Hermus. Before the time of Alexander the Great it was the seat of the Lydian kings; a city famous for its splendor and magnificence. Its last king gave rise to the proverb, "Rich as Cræsus." The people must have been given to outward display and pomp, and this fault must have affected the Christians in that city, for it is said to the angel, "Thou hast a name that thou livest and art dead." The Christians had, apparently, obtained a great reputation for their religion, but it must have consisted mainly in display—something to be seen of men—for they are said to be "dead," doubtless in a spiritual sense, a warning to all those who try to practice Christianity without the life which is in Christ Jesus and the love of His holy name.

Philadelphia lay still farther east, twenty-seven miles from Sardis, ninety-three from Smyrna. The Christians there were not like those in Sardis and Laodicea, rich, but were poor in this world's goods, but rich in faith and good works. A special promise was given them which was not given to any other church. The Christians in Smyrna were told not to fear the sufferings coming on them, which may be considered an implied promise that they should be carried safely through them. But to the Christians in Philadelphia there was given a direct promise: "Because thou hast kept the word of my patience, I will also keep thee from the hour of temptation which shall come upon all the world, to

*Acts xvi. 14.

try them that dwell upon the earth.”* When the Turks invaded Asia Minor and took the neighboring cities, Philadelphia was one that held on to the last and obtained favorable terms from their conquerors. And through all the long centuries of Moslem oppression, when other churches have failed, these have held out. There are at the present moment five Christian churches, with a bishop, in that city. There are seven Turkish mosques—one of them the Christians point out as the veritable church in which the early Christians worshipped. In Smyrna and Philadelphia Christianity survives. Why did it not in the other cities? These two churches were not reprovèd for faults; the others were. The expression: “The time of temptation which is to come upon all the world” (verse 10), looks like a worse trial than any which has yet been experienced, and it may refer to “the great tribulation” (Dan. xii. 1.) yet to come. The number “6” is one of those which indicate the times of antichrist.

Laodicea lay still farther east, south-east in the valley of the river Mæander. Its neighboring cities were Hierapolis and Colosse. To the church in the latter city St. Paul had sent an epistle some thirty years before, with a request that after it was read by them it should be read also in the church of the Loadiceans, and that they should also read the epistle he had written to Laodicea (Col. iv. 16). It was the chief city in the province of Phrygia and the seat of the Roman Governor in that province. It must have been a wealthy and luxurious city, and the Christians had fallen into the habits of the place, thinking themselves “rich and increased in goods and in need of nothing,” when this sharp reproof said: “Thou knowest not that thou art wretched and miserable and poor and blind and naked” (verse 17). Their rich dresses covered up a bad heart and their fine houses covered misery within. Yet the church flourished, apparently, for several centuries. There were great councils of bishops held there. In the first, about A. D. 360, a catalogue of the canonical books of the Bible was made out,

*For the fortunes of Philadelphia, see Gibbon's *History of the Decline and Fall of the Roman Empire*, chap. 64, vol. 4, p. 217.

which agrees remarkably with what we have at the present day. All the books of the Old Testament are mentioned, with the addition of Baruch, and all the books of the New Testament except Revelation.* The city was often visited with earthquakes, and under the Turks it has declined. It is now only a heap of ruins.

These warnings and encouragements addressed to the seven churches of Asia seem prophetic of their condition in after ages, and are a fit introduction or preface to the revelations of future ages, which are contained in this book.

CHAPTERS IV. and V.

In these chapters there is a representation made of the Supreme Being, in his greatness and glory, and of the marvelous creatures around His throne. It shows how He is worshiped and adored as the Almighty creator and governor of all things. The object of this incomparable manifestation of heavenly things, seems to have been to bring into prominence the atoning merits of our Lord Jesus Christ as the Lamb slain from the foundation of the world. St. Paul had written before this, "Having made peace through the blood of the cross, by Him to reconcile all things to Himself, whether they be things in earth or things in heaven," (Col. i. 20). When proclamation was made for one that was worthy to come and take the book out of the right hand of Him that sat on the throne, and to open the seals thereof, it might be anticipated that no creature on earth would be able to do it; for the earth was defiled in sin and uncleanness. But that there was no one in heaven worthy to do it, sets if possible, in a clearer light, the exceeding greatness of the worthiness of our Lord Jesus Christ. For when He took the book out of the hand of Him who sat on the throne, all those creatures were seen falling down before the Lamb and singing a new song, saying, thou art worthy to take the book and to open the seals thereof, for thou wast slain and has *redeemed us to God* by thy blood out of every kindred and tongue and nation and people. Could anything

*Why was this Book of Revelation omitted in that catalogue? Did the Christians in Laodicea dislike to read the sharp reproof addressed to the angel of their church?

set out more plainly the wonderful effects of the atonement. There cannot be given to man a revelation of future events without the mediation of the Lamb slain from the foundation of the world. That seems to be the moving cause of all things that God has done for the salvation of men. All that is coming hereafter, is made known through Him. If it cannot be revealed without Him, how much less can it be read and understood without an abiding faith in His atoning merits.

CHAPTER VI.

The revelation proper of future events, "things which must shortly come to pass," begins here. It was contained in the book in our Lord's hand, not opened with leaves as books are, but rolled up like wall paper, as ancient parchments were. It was written on the inside and on the back and sealed with seven seals. Each seal contained one part or one chapter as we would say. The teaching was by symbols or object teaching, as it had been before in the prophets Ezekiel and Daniel. We must study the symbols in order to find out the meaning. When He had opened the first seal, one of the living creatures called His attention to it in a voice of thunder. There is nothing like it afterwards, and therefore this is something of the very first importance. A white horse was seen going forth. He that sat on him had a bow, and a crown was given unto Him, and He went forth conquering and to conquer. The horse and the manner of it evidently implied warfare. But the white horse was a sign of peace. A new kind of warfare, such as the world had never known. He was to subdue men by offering pardon and peace, preaching the gospel. The bow in his hand was for a conflict.

There is no sword to shed blood. It is the Holy Spirit that He is to send into the hearts of men like arrows from a bow or darts "piercing to the dividing asunder of joints and marrows, and is a discernor of the thoughts and intents of the heart." The crown shows him to be king. "Conquering and to conquer" implies continuance. "Of His kingdom there is to be no end." When He sent forth His

apostles to teach all nations, the promise was "Lo I am with you always, even to the end of the world."

Here, then, under this symbol is indicated the first great movement for the conversion of the world. Here is seen the origin of that great conflict which is to go on until all nations are brought to the obedience of our Lord Jesus Christ. He shall see of the travail of His soul and be satisfied. By His knowledge shall my righteous servant "justify many, for He shall bear their iniquities."—Isa. liii. 11. In this symbol He is not represented as having any followers. "He treadeth the wine-press alone, and of the people there were none with him."—Isa. lxiii. 3. But as soon as the apostles had preached on the day of Pentecost—Acts ii. 41, there were many converts. In the seventh chapter of this book there is found a great increase—12,000 out of every tribe. In the fourteenth chapter there are 144,000 standing with Him on Mt. Zion, and in the nineteenth chapter an innumerable army, which He will lead to ultimate victory. "Conquering and to conquer" implies a long struggle, continuing throughout all ages until the last great conflict. In all movements in history, in the churches and among men, for the spread of the gospel, He must be considered the prime mover, the underlying cause of all that is done for the building up of His kingdom and the glory of His name. It was "with the voice of thunder" that one of the four living creatures nearest the throne called the attention of St. John to this great truth.

VERSES III. AND IV.—"When He had opened the second seal the second beast said 'Come and see.'"

This is a loud call to attention, coming from so high a creature, but not like the first, which was with a voice of thunder. There "went out another horse that was red, and it was given to him that sat thereon to take peace from the earth, and that they should kill one another, and there was given unto him a great sword." The taking peace from the earth indicates warfare. The "killing one another" and the "great sword" shows the nature of the warfare, and the red of the horse is the sign of blood flowing freely. The peacable going forth of our blessed

Redeemer on a message of mercy is to be immediately followed by this conflict of blood.* The apostles had scarcely commenced preaching the gospel before they were thrown into prison. Then they were beaten with rods. Soon after St. Stephen fell under the stones of his persecutors and verified the truth of these verses in the shedding of his blood. St. James was killed with a sword. All the apostles, it is said, met with violent deaths except St. John. Since then there has been scarcely a nation into which the religion of Christ has penetrated but what some of the followers of a crucified Master have met with persecution and violent deaths. For the first three hundred years Christians often suffered in various parts of the Roman empire. First under Nero; then under Domitian; under the Trajans, and so on to Diocletian. After the Roman empire was overcome by Christianity, persecution did not cease entirely. St. Boniface was murdered by the heathen in Germany. The Saracens put Christians to death in the East. The same violence has been exhibited in almost every nation. Japan and China have had many martyrs. At the present day Christians have been put to death in Madagascar, in Turkey in Asia, in Egypt and in the islands of the sea. Bishop Pattison was one of the last.

This is according to what our Lord said to his disciples: "I am come to send fire on the earth; what will I if it be already kindled—St. Luke xii. 49. Suppose ye that I am come to send peace on earth? I tell you nay; but rather, division. For from henceforth there shall be five in one house, divided three against two, and two against three—the father against the son"—St. Luke xii. 51-3. A large part of the instructions given to the apostles, when sent forth to preach, was to impress upon them this sad fact: that wherever they should go, preaching the gospel of Christ, they would meet with opposition—the white horse of peace would be followed by the red horse of persecution.

At this beginning of revelation, attention is called to

* St. Matthew x. 34.—"Think not that I am come to send peace on earth. I come not to send peace but a sword."

The sword appears to be in the hands of the great enemy of souls.

what would be overlooked by secular and carnal minds, the operation of two great forces, which will appear again and again in all the subsequent revelations of this book and in all the events of history and the church unto the end of time: Our blessed Lord came upon earth to prepare a kingdom for Himself. He found the people all in revolt against him and in abject misery and wretchedness. "The whole world lieth in wickedness."—I. John, v. 19. The chosen nation had so far degenerated that the high priest and all the leaders were violently against Him. Sin had entrenched itself in such strongholds that it was a stupendous undertaking to bring back the world to God, to righteousness and peace. But this was what he undertook to do. And this conquest He would accomplish by a new and unheard of means, by suffering unto death—by his followers suffering—He would show that "the meek should inherit the earth." But this second seal reveals the fact that not only all the cunning and malice and wickedness of men all the world over would be against Him, but that there would be a power superior to man, an infernal spirit of the highest intellectual ability and cunning, who would oppose His progress and do his utmost to thwart and destroy his work. The rider on the red horse is not revealed very distinctly in this seal, but his acts, "killing one another," and taking peace from the earth, show the presence of him who was "a murderer from the beginning."—St. John viii. 44. He comes out more distinctly revealed in the eleventh chapter, and in the subsequent opposition to the kingdom of God. The cunning and deceitful tricks he will employ to delude men and keep them in bondage, and the vast schemes he will inaugurate to destroy the kingdom of Christ, will be seen as we proceed in these revelations.

VERSES 5 and 6.—"And when He had opened the third seal I heard the third beast say, 'Come and see,' and I beheld, and lo! a black horse, and he that sat on him had a pair of balances in his hand. And I heard a voice in the midst of the four beasts say, 'A measure of wheat for a penny and three measures of barley for a penny, and see thou hurt not the oil and the wine.'"

A pair of balances indicates scarcity; when food is nearly exhausted so that a small quantity will be weighed. In the

siege of Samaria (II. Kings, vi. 25) provisions became so scarce "that a fourth part of a cab of dove's dung was sold for five pieces of silver." A penny was the wages of a man for a whole day's labor. With that he could buy but a measure of wheat or three of barley. A black horse indicates gloom and fear. The ground and vegetation burned up to blackness. But it is not to be universal, for "the oil and the wine" must not be hurt. This may mean literally, sparing some of the crops while the others are destroyed. Or it may have a symbolical meaning, which is expressed more fully in chap. vii. verse 3, when it is said: "Hurt not the earth, nor the sea, nor the trees, till we have sealed the servants of God in their foreheads," where it is apparent that the calamities depicted in this book, though very formidable and frightful, are not to be feared by the people of God. They are for their enemies. When opposition to the kingdom of Christ has become so violent as to persecute and kill his followers, then comes the black horse with famine and suffering in his train, to break down the opposition and prepare the way for the increase of Christ's kingdom. This is one of several instances in this book where the appearances must not be taken for the reality. Under a black and gloomy appearance this is a real friend to Christianity.

VERSES 7 and 8.—"And when He had opened the fourth seal, I heard the voice of the fourth beast say, 'Come and see.' And I looked, and beheld a pale horse, and his name that sat on him was Death, and hell followed with him. And power was given unto him over the fourth part of the earth, to kill with the sword and with hunger and with death, and with the beasts of the earth."

This symbol is more complicated and fearful. The pale horse and death would seem to mean pestilence that was to be destructive and fatal. Hell following—that is the grave yawning to receive the dead bodies of those that perish. Killing with the sword and with hunger, would look as if famine and war followed with it.*

If the black horse and its chastisements did not break

*The beasts of the earth are of the same nature as those described more fully in the eleventh chapter. (Therion) wild beasts, and not like those in the fourth chapter, four living creatures (zoon) round about the throne. Probably those wild beasts of the thirteenth chapter will have something to do with the destruction predicted in this seal.

down all opposition to the kingdom of God, this complement of war, pestilence and famine would next be sent. This is a most alarming judgment, but it is not to be universal. It is to be over the fourth part of the earth. The people of God will doubtless be safe. Those that have the seal of the living God in their foreheads.

VERSES 9, 10 and 11.—“ And when He had opened the fifth seal,” St. John said, “I saw under the altar the souls of them that were slain for the word of God, and for the testimony which they held. And they cried with a loud voice, saying : ‘ How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth.’ And white robes were given unto every one of them ; and it was said unto them that they should rest yet for a little season, until their fellow servants also and their brethren, that should be killed as they were, should be fulfilled.”

The scene is now changed. The first four seals revealed forces sent from another world to operate on the earth. Here is one from heaven, or paradise, from the souls under the altar, which is before the throne of God.*

These are heard crying to God to help on the work, which was being done on earth. There is help from a new source. When the Jews had put St Stephen to death they doubtless thought they had put an end to his influence. When the enemies of the gospel had killed the apostles or slain the martyrs, they expected to break their power. They did not realize that the soul had life and went into the immediate presence of God. If men in the flesh, encompassed by sin and infirmity can pray and be heard, how much more souls in the spirit free from the burden of the flesh. Here they are seen praying, and we may well believe their prayers will be more effectual than any offered upon the earth. If the blood of murdered Abel cried to God from the ground, how much more the blood of these saints and martyrs. The time of this seal must be counted from the slaying of St. Stephen, down through the ages, until the last martyr is slain. All gathered together in one expression as it were all one prayer to God. Either this prayer or the operation of these four forces is so effectual, that at the opening of the

*This shows that the second seal refers to persecution and killing the martyrs. Here are seen the effects of persecution.

next seal, all opposition to the kingdom is made to bow down and humble itself before the throne.

VERSES 12 to 17.—“And when He had opened the sixth seal and lo ! there was a great earthquake, and the sun became black as sackcloth of hair, and the moon became as blood, and the stars of heaven fell unto the earth, even as a fig tree casteth her untimely figs when she is shaken of a mighty wind. And the heaven departed as a scroll when it is rolled together, and every mountain and island were moved out of their places. And the kings of the earth and the great men and the rich men and the chief captains and the mighty men and every bond man and every free man hid themselves in the dens and in the rocks of the mountains, and said to the mountains and rocks, ‘Fall on us and hide us from the face of Him that sitteth on the throne and from the wrath of the Lamb, for the great day of His wrath is come and who shall be able to stand?’”

These are signs of the general judgment. The fifth seal seems to have brought up this series of events almost to that day, when it said, “The souls under the altar were to rest until their brethren should be killed as they were.” There is no reason to doubt but that these signs will be literally fulfilled. They may also have a figurative meaning. As the sun is said to rule the day and the moon the night, sun and moon are usually interpreted to mean the ruling powers. In the same way, princes and great men would be stars in the political firmament. When Joseph dreamed that the sun, moon and stars bowed down before him, his father in the spirit of prophecy interpreted it to mean, “Shall I, and thy mother and thy brethren come to bow down ourselves to thee to the earth.” To a child, his father is the source of intelligence and light. He is to him like the sun. In heathen nations where there are few or no books or means of learning, the chief or king is the source of intelligence and light to the people and the great men are as stars. In this sense the falling of sun, moon and stars would mean an entire change in the political firmament or falling down of the governing powers, and the coming in of a new order of things. Old things to pass away and all things to become new. The first persecution which Christians had to endure was from the Jews. They put our Saviour to death, murdered St. Stephen, persecuted the

apostles, and did all they could to destroy Christianity. The first judgment of Heaven therefore fell upon them. According to Josephus nearly all these signs came to pass before the destruction of Jerusalem. Our Lord had forewarned them. "Verily I say unto you this generation shall not pass away till all these things be fulfilled."—St. Luke xxi. 32. All the leaders of that nation and all its great men, sun, moon and stars, were thrown down by the Roman armies. Never was a city or nation so punished as they were. St. Luke's account of our Lord's great sermon on the judgment (St. Luke xxi.) seems to refer more to the calamities coming on Jerusalem than to the subsequent events. This is often considered as the first application of the prophecy of this seal.

The second series of persecutions which Christians had to endure was from the Roman empire. Many Christians loved not their lives unto death in making known the gospel unto the people of that heathen empire. They suffered many times and with bloody persecutions. But they persevered in giving the word of their testimony and by the blood of the Lamb. It was a long state of trial endured entirely by Christian means. There was no rebellion, no sword used by Christians. They waited patiently and prayerfully until the divine providence humbled the mighty men of that nation before the cross. The sun, moon and stars of their political firmament fell to the earth. God executed judgment upon the enemies of his kingdom and most of the signs of the sixth seal came to pass. Heathenism passed away and Christianity brought in a new state of things. This was a second application of the prophecy of this seal.

In almost every heathen nation where the Gospel of Christ has been preached these signs have come to pass with more or less exactness. Heathenism has fallen down before Christianity and the judgments of heaven have been executed and brought about an entire change.

This would fulfill the prophecy made to Daniel—ii. 44: "In the days of these kings shall the God of Heaven set up a kingdom which shall never be destroyed and the kingdom shall not be left to other people, but *it shall break in*

pieces and consume all these kingdoms and it shall stand forever."

But the great fulfillment is doubtless reserved for the last day, when all these judgments shall be verified in their literal as well as in their symbolical meanings.

It was not uncommon for our Lord to utter His warnings in such a manner as to give them repeated applications. Some of His parables were like general truths, applicable to successive cases. "They that take the sword shall perish by the sword" (Matt. xxvi. 52), is a prophecy capable of repeated applications. His last great description of the general judgment was written out by three evangelists. St. Luke dwells mostly on those parts which relate to the destruction of Jerusalem; St. Matthew on those which relate to the last day. Our blessed Lord evidently announced the general judgment in such terms that it would be applicable to all inferior judgments with more or less exactness. So it may be with the statements of this sixth seal. It is intended to show how Christianity is to be helped on by the judgments of Heaven until all the greatness of heathen nations from the Roman empire downwards, and all the powers of an apostate and wicked world, sun, moon and stars, shall be humbled before Him. He will bring them all to judgment.

This sixth seal shows that he that went forth "conquering and to conquer" in the first seal is to ultimately spread terror through all the nations where they oppose His gospel and break down all opposition and bring in a new order of things. (Zech. xiv.)

It should be noted that these six seals carry up one series of events to the last judgment. The seven trumpets, which are soon to be considered, carry up another series to the same great day, for the seventh trumpet evidently brings in the judgment. The seven last plagues in chapters xv. and xvi. carry on another series to the same fearful time. In the Revelations there is a constant hastening to the end. Men are kept all the time on the watch for the coming of the Judge.

There is an analogy between the creation of the natural and the spiritual worlds. The earth and the heavens were

created in six days ; six successive periods of time. As the earth fell into sin and is to be destroyed, our Saviour came and said, "Behold, I make all things new."—Rev. xxi. 1-5. So the new creation of our Lord Jesus Christ, the spiritual world, the Church of the living God, the bride, the Lamb's wife, the heavenly Jerusalem, is to be formed in six successive periods under these six seals. Was it accidental that the six seals of the new creation corresponded with the six days of the old? At the close of the sixth seal the final judgment is rendered and all work in building up the kingdom of Christ is to cease. Then comes the rest of Heaven, the eternal Sabbath.

These six seals reveal the operation of forces external to the kingdom of Christ, as it were, providential movements, all of them, except the second, helping on the progress of the kingdom. They break down opposition and prepare the way for its growth and development. Or they show what the church is to suffer from heathenism and idolatry and enemies outside of the kingdom of God, whereas the seven trumpets in chapters viii. and ix. show what Christians are to suffer from enemies within the kingdom, persons who pervert the Gospel of Christ. This will appear more clearly as we proceed. The conflict with heathenism is short and decisive. Idolatry can make no stand against Christianity. But with those who claim to know something about its sacred precepts the struggles will be long and severe.

CHAPTER VII.

Having revealed the coming of great apparent trials, war, pestilence and famine and the judgments of Heaven, the mercy of God now proceeds to relieve the fears and distresses of Christians. The events here revealed are not to be considered as subsequent to those of the last chapters. For of what use would it be to *seal* and protect persons after the trials are all over? The account here evidently goes back to the opening of the second seal, where the red horse went forth and persecution began. (chapters vi. and vii.) Then the followers of our blessed Lord would need these assurances. Under the third seal it was said, "See thou

hurt not the oil and the wine." In this chapter an angel ascends from the east bearing the seal of the living God. And he cried with a loud voice to the four angels to whom it was given to hurt the earth and the sea, saying: "Hurt not the earth and the sea nor the trees till we have sealed the servants of our God in their forehead." That is, Christians, the followers of our Lord. He went forth in the first seal conquering and to conquer. But He was alone. Here he has followers; 3,000 were converted on the day of Pentecost. Afterwards 5,000. Then it spread from city to city and from nation to nation. The Lord added to the church daily such as should be saved."—Acts ii. 47.

God made a covenant with Abraham by the sign of circumcision, a *seal* of the righteousness of his faith.—Rom. iv. 11.

Abraham was sealed. The Jews were all *sealed* by an external sign. Gentile Christians were allowed to omit that sign (Acts xv). Our blessed Lord had said: "He that believeth and is baptised shall be saved" (St. Mark xvi. 16). When the first penitents asked the Apostles what they should do to be saved, St. Peter said: "Repent and be baptised for the remission of sins, and ye shall receive the gift of the Holy Ghost (Acts ii. 38). Hence St. Paul wrote: "Grieve not the Holy Spirit whereby ye are *sealed* unto the day of redemption" (Eph. iv. 30).* The doctrine of baptism and laying on of hands was among the first principles of the religion of Christ (Heb. vi. 1, 2). In this manner the Holy Ghost was conveyed to the first converts by the hands of the Apostles (Acts viii. 15, 17 and Acts xix. 6). But for some cause these terms are not used in the Book of Revelation. After the third chapter the word *church* is not found. Why are terms so expressive of the external relations of Christians avoided in this book? Is it because they were to be so much perverted? Was it from fear that some would think that being baptised, confirmed and belonging to the church would be sufficient for them? In the subsequent chapters are revealed great corruptions in religion, brought

*St. Paul said of his converts in Corinth: "The *seal* of mine apostleship are ye in the Lord" (1 Cor. ix. 2).

in by persons who claim to have exclusive right to these signs. Is that the reason why the words are so carefully omitted ?* The *sealing* here then doubtless refers more to the *inward* character than to the *external* signs. As St. Paul wrote to the Romans : " He is not a Jew which is one outwardly, neither is circumcision that of the flesh ; but he is a Jew which is one inwardly, and circumcision is that of the heart, in the spirit, not in the letter whose praise is not of men but of God "† (Rom. ii., 28, 29). Such persons, having true repentance and a living faith, and being born anew in Christ, not only enter into the Apostle's doctrine and fellowship, but continue therein, and hold fast His blessed truth to the end, and so are received into his everlasting favor and stand before the throne, having washed their garments and made them white in the blood of the Lamb.

The vision of this chapter is intimately connected with the opening of the first seal in the last chapter, where our blessed Lord was seen "going forth conquering and to conquer." Here are the fruits of His conquest : 12,000 out of every tribe, repeated with so much solemnity as to be almost startling ; and then a great multitude, which no man could number, of all nations, and kindred, and peoples, and tongues, "Gentile Christians" who stand before the throne and the Lamb, clothed in white robes and palms in their hands, saying with a loud voice : "Salvation to our God and to the Lamb." These "came out of great tribulation." But in all trials they were safe. As the blood on the door-posts in Egypt saved the children of Israel from the angel who went through to destroy all the first born, so the seal on the fore-

*In some of the worst days of Jewish depravity, the prophet Jeremiah warned them in this way : "Trust not in lying words, saying : The temple of the Lord, the temple of the Lord, the temple of the Lord are these" (Jere. vii. 4). The sixteenth and twenty-third chapters of Ezekiel show how odious they made the name of Israel. The seventeenth chapter of Revelation does the same thing for the church. When one man arrogates to himself that name and calls himself "*The Church*," and makes a decision and says "*The Church has decided*," is it strange that such a word is avoided in this book ?

†Our blessed Lord taught : "The kingdom of God cometh not with observation. Neither shall they say to here ! or to there ! for behold, *the kingdom of God is within you*" (St. Luke xvii. 20, 21).

heads of these people will save them from the trials and calamities which are to fall on the earth. It is what our Lord said to His Apostles when he sent them forth to preach the Gospel: "Not a hair of your head shall perish."—St. Luke xxi. 18.

How comforting this vision must be to Christians of all ages who have to suffer for His name's sake, and what encouragement to those who have to go through the trials and tribulations which are soon to be revealed as coming on man. It causes great rejoicings in heaven over the vast multitudes converted and subdued by his conquering arm.

CHAPTER VIII.

VERSES 1 AND 2.—"And when He had opened the seventh seal there was silence in heaven for the space of half an hour. And I saw the seven angels which stood before God, and to them were given seven trumpets."

Here is a change in the imagery employed. Before it was *seals*; now it is *trumpets*. This indicates a change in the order of events. The first was brought to an end in the judgments of the sixth seal. This cannot indicate anything after that. It must go back to something before. It commences a new series. It is introduced in a different manner. In that, He who sat on the white horse went out alone. The only preparation for it was the Lamb, as it had been slain. He went out on the strength of the atonement. Of the people there was none with Him. But the preparation for this series was entirely different. "An angel came with a golden censer and there was given him much incense that he should offer it with the prayers of the saints." The Saviour is no longer alone. There are much people with Him praying. He has made some progress and gained some conquests, "And the smoke of the incense which came with the prayers of the saints ascended up before God out of the angel's hand." There are plenty of helpers to carry on the work, whereas in the first seal there was none—not even in heaven. No one was found worthy to inaugurate the movement but the Lamb, as it had been slain. This series of

events, therefore, begins after the gospel has made some progress. He is surrounded with praying Christians.

This is the seventh seal. The seventh denotes a day of rest, something spiritual and heavenly. The six seals may indicate the secular work of the church in its six days labor with heathenism and the world, while the seventh will unfold its spiritual struggles what is to take place in the kingdom of God, which ought to be at rest and in peace.

As we go on to examine the evils predicted under the seven trumpets, we shall find them entirely different from those before considered. They have a different origin. An angel took a censer and filled it with fire of the altar and cast it into the earth; and there were voices and thunders and lightnings and an earthquake. These trials doubtless come from the fire of the altar cast into the earth. As we examine them further, we shall find them to be such as grow out of the preaching of the gospel. Our Lord said of the Jews—St. John xv., 22: "If I had not come and spoken unto them, they had not had sin." His coming into the world introduced a new set of sins, which could not have been committed had He remained away. Such was the sin of Judas, and the crucifixion and the blasphemies and insults they offered to Him and His person. So the preaching of the gospel introduced sins, which were before unknown.

Notice also another change between the imagery of the seals and of the trumpets. The red horse, the black horse, the pale horse of the seals, although representing providential movements were set forth as it were under earthly and secular images, indicating struggles on earth, whereas, in the trumpets, it is fire, and fire mingled with blood, a mountain of fire, or a star falling down from heaven—something more ethereal and spiritual, but it is fire perverted, false fires, heresies and schisms and internal conflicts among Christians. The secular images of the seals, show the secular conflicts of the church against idolatry, worldliness and heathenism, and nations lost in base apostasy from God, dead in trespasses and sins (Eph. ii. 1,) as it were, its external history outside of the kingdom, whereas the fire perverted, is the fire of Christianity, as from off the altar of God, but badly used,

representing the difficulties which the Christians have among themselves, as between false and true religion. These are in the kingdom, where there is life or fire. They are tares among the wheat. The net gathering fish of every kind. In the prophesy of Ezekiel he is called a watchman—chapter iii. 33. He was given a trumpet to blow withal, and warn the people when danger was approaching. If he b'lew the trumpet when danger was coming and the people were warned, then he saved his own soul, but if he did not blow the trumpet when danger came and the people, not being warned, were slain, then their blood was required at his hands. There was a fearful responsibility laid on him. On certain occasions the trumpet was used to sound an alarm—Numbers x. 5-9. The prophet Joel said—chapter ii: "Blow ye the trumpet in Zion; sound an alarm in my holy mountain. Let all the inhabitants of the land tremble, for the day of the Lord cometh; it is nigh at hand." In the progress of the gospel and growth of the kingdom of Christ, during the many ages it was to struggle on to its final triumph, there were certain great dangers to be met with. These seven angels were sent forth to sound the alarm at the approach of these dangers. They were to prepare the people of God for a conflict or battle. They were warnings, which a merciful Lord sent to save His people from impending dangers.

The opening of the seventh seal ought to have given an entire rest in the kingdom of Christ.*

It seems to have been so for a little while. For it is said: "There was silence in heaven for the space of half an hour," like the Sabbath. St. Paul said, "Christians sit in heavenly places in Christ Jesus"—Eph. ii. 6. At first Christian converts were all of one heart and one soul—Acts iv. 32. There were no contentions. Great grace was upon them all. They had all things common. Neither was there any that lacked. Distribution was made to every man, according as he had need. They sold their possessions and brought them into the common stock. What perfect peace,

*The six days secular work being done, the seventh implies a day of rest.

emblematical of heaven. But it did not last long. It was only for the space of half an hour. The spread of the gospel among the Gentiles brought something besides peace.

VERSES 6 and 7.—“ And the seven angels which had the seven trumpets prepared themselves to sound. And the first angel sounded, and there followed hail and fire mingled with blood, and they were cast upon the earth, and the third part of trees was burnt up and all green grass was burnt up.”

In the “sealing,”—chap. vii. 3, *the trees* were not to be burnt. They were something precious to God—evidently His people, Christians. But here some of them are burnt up. Were they unfaithful Christians, having the name without the reality?

There is a contrast between the first and second trumpets. The first is made to fall upon the *earth*, the second upon the *sea*. In the bible, great numbers, which are so many that they cannot be counted, are represented by the sands of the sea. Abraham's children were represented in this way.—Gen. xxii. 17. Sometimes by the sea itself.—Rev. xvii. 15. The waters are said to be multitudes and nations and tongues in chapter xv. 2. The sea of glass before the throne represents the innumerable company worshipping God. The sea, therefore, in the second trumpet, means multitudes of people, Gentile Christians, while the land in this first trumpet means Jewish Christians, persons belonging to the chosen land. This has often been noticed by commentators. There was but one land that God looked upon as His own, from the time of Abraham down to that of Christ. When the temple was built He said, “ Mine eye and my heart shall be there perpetually.”—2 Chron. vii. 16. When the Jews were in captivity they must pray towards that land and that house.—2 Chron. vi. 38. It was the land which our Saviour chose out of all the earth to be born there. Central as regards Europe, Asia, Africa and America. The only land on which He ever placed His foot. The land of patriarchs and prophets and holy men, emphatically called the holy land. This was the first great danger that befel Christianity. When Gentiles came to be converted it was with great difficulty that St. Peter would admit them into the Church. The

Jewish element demanded that they should be circumcised. This would have strangled Christianity almost in its birth. If all Christians had to be circumcised, and all keep the laws of Moses, and all have become Jews, there would have been little of our holy religion left. This danger was so great that an angel with the first trumpet was sent forth to sound the alarm and warn Christians of the impending danger.

There was fire from heaven cast upon the earth. But it was perverted fire, not that which warms and comforts. Not the light of heaven which is God in Christ, but strange fire from unhallowed altars. The bitterness of Jewish prejudice and contempt of the Gentile world can hardly be estimated at the present day. The greatness of this danger can be seen from the pains taken to overcome it. Most of the difficulties of that day were settled by one apostle alone or two. But this required the presence of all the apostles at Jerusalem, the only time in which there was a formal council.—Acts 15. The only inspired council mentioned in the bible, so great and severe were the contentions. But this did not entirely settle it. St. Paul met with this danger everywhere he went, particularly in Galatia. His epistle to the churches there is full of arguments against these Judaising Christians. He took pains to show them that they cannot be saved by circumcision or by keeping the law of Moses. They are to be saved by faith in Christ as Abraham was. St. Paul's epistle to the Romans has much on the same subject. So influential were these erroneous teachings that it was necessary to write two great epistles of the New Testament against them. They continued for several generations, and were held on to by some with great tenacity. They were doubtless destructive in a spiritual sense and fatal. "The hail was mingled with blood and a third part of the trees were burnt up."

VERSES 8 and 9.—"And the second angel sounded, and as it were a great mountain burning with fire was cast into the sea, and a third part of the sea became blood. And a third part of the creatures which were in the sea and had life died, and a third part of the ships were destroyed."

If the first trumpet was to warn Christians against dangers

upon *the land*, that is from Judaising Christians, the second trumpet, followed by a mountain of fire cast into *the sea*, would indicate dangers to arise from Gentile Christians. As a matter of fact the second series of dangers to the church came from that class of persons. As Christianity spread over the east, where Grecian philosophy prevailed, many persons on coming into the church began to philosophise about its heavenly doctrines and mysteries. They were called Gnostics or "knowing ones." They put knowledge above revelation as men do science at the present day. They wanted Christianity to rest on reason and philosophy instead of on simple faith in Christ and obedience to His word. "A mountain burning with fire" looks as if these dangers were to be very great, immense, as it were. A second angel was sent forth with a trumpet to sound the alarm and warn Christians of the impending dangers. St. Paul did this before in his address to the elders of Ephesus—Acts xx. 29: "I know that after my departure shall grievous wolves enter in among you, not sparing the flock." St. John is thought to have written against them. In his second epistle to the Lady Electa he warned her not to receive certain *false teachers* into her house. For, said he, "there are *many deceivers* entered into the world." In his first epistle he had said: "Even now there are *many anti-christs*," at so early a day as that. There must have been some formidable adversaries to have him write as he did. When in a bath with Cerinthus,* one of these false teachers, he is said to have fled lest the building fall on them. These false teachings must have been preached at Colosse and Laodicea, when St. Paul wrote his epistle to them. Why did he say, "Beware lest any man spoil you through philosophy and vain deceit, after the traditions of men, after the rudiments of the world and not after Christ?"—Col. ii. 8, 9. Why did he proceed to show that all knowledge and all wisdom were attributes of his divine master? For "He is the image of the invisible God, the first born of every creature. For by Him were all things created that are in heaven and that are in earth, visible and invisible, whether

*Eusebius Ecclesiastical History ; Book 8d, chap. xxviii.

they be thrones or dominions, or principalities or powers, all things were created by Him and for Him"—Col. i. 15, 16. As if there was no knowledge with which He was not perfectly conversant: "For He is before all things, and by him all things consist"—Col. i. 17. Men only pick up a few grains of sand on the shore of the great ocean of truth which He has created. "For in all things He has the pre-eminence." "For it pleased the Father that in Him should all fulness dwell"—Col. i. 18, 19—all the *pleroma*. False teachers raised up numerous sects in Asia Minor, Greece and Egypt, and all over the east, tintured more or less with Gnosticism. There were the Ebionites, Marcionites, Valentinians, and many others. Irenæus, in the second century, in writing against the heresies of his day, enumerates more than seventy. Were they not like a mountain of fire cast into the sea? Was it accidental that one sect was called "Montanists"? Philosophising teachers continued to infest the churches for centuries. The Manicheans of Africa may be classed among them, and possibly the Paulicians, the Pelagians and Semipelagians of a later day. The wisest of men had said: "There is nothing new under the sun"—Eccl. i. 9, 10. These old heresies have been springing up anew in all ages and assailing the faith of Christians. Under new names and disguises some of them are common at the present day. They forget that in our adorable and glorious Master "dwelleth all the fulness of the godhead bodily"—Col. ii. 9. All wisdom, science and knowledge are the works of His hands, and ye are complete in Him, which is the Head of all principality and power"—Col. ii. 10.

Some of these heresies must have been very pestilential and destructive since "a third part of the sea became blood and a third part of the creatures that were in the sea died, and a third part of the ships were destroyed." As ships carry people in safety across the sea so churches carry their faithful members in safety across the billows of this troublesome world to their final security in Heaven. A third part

*See Mosheim's and Wordsworth's Ecclesiastical Histories of the 2d and 3d centuries, or Eusebius, Socrates and Evagrius.

†St. Augustine wrote against the Manicheans.

of the ships destroyed must mean a third part of the churches. As some of those gnostic heresies are still prevalent they may be leading people astray in what they call churches or ships, and so destroying souls.

VERSES 10 and 11.—“ And the third angel sounded and there fell a great star from Heaven, burning as it were a lamp, and it fell upon a third part of the rivers and upon the fountains of waters, and the name of the star is called ‘Wormwood,’ and a third part of the waters became wormwood and many men died of the waters because they were made bitter. ”

Rivers and fountains supply the sea with water. If the sea means a multitude of Christians as we have seen in chapters xv. 2, and xvii. 15, the ministers of Christ who supply the sea (the church) with converts by preaching the gospel, converting and baptizing men, must be the rivers and fountains of water. In chapter xvi. 4, the third of the seven last plagues is to be poured out upon the same class of persons, “rivers and fountains of waters.” The reason is there given, “because they have shed the blood of saints and prophets.” They are therefore leaders, heads of the people. The clergy are, in one sense, the source from which people come into the church as waters flow into the sea.

A star falling from Heaven is explained in the first chapter. “Where He that was walking in the midst of the seven golden candlesticks held *seven stars* in His right hand.” These seven stars are said to be the angels of the seven churches, whom he reproves, rebukes, exhorts and holds responsible for the errors of the people. They are the clergy, the bishops of those seven churches. A faithful priest is a star in the right hand of our adorable Master—or a star sitting in heavenly places.—Eph. ii. 6. But an apostate priest is a star falling from heaven. From the truth of God, from the right hand of Christ, down into heresy and apostasy is a fearful fall, as here depicted.

This points to the third great danger which befell the early Christians—Arianism. The star may possibly mean Paul of Simosata. But as he had few followers and no great council of bishops to support him as Arius had, it doubtless

means the latter. Arius was more conspicuous, a priest in one of the great cities of the world, Alexandria, over a great church, aspiring to be bishop. He became famous, a great leader, exercising a powerful influence over the people. He was emphatically a *great star*, such as no other leader of heresy was. There were no great councils of bishops among the Manicheans or Montanists or Gnostics. But there were several great councils, hundreds in number, to support Arianism. It was a danger which fell emphatically upon the clergy, the fountains and rivers of waters. Other early heresies were less conspicuous, more among the people. But Arianism took the leaders. So many were deceived or carried away with it that the waters became bitter. Not to know whether they should worship and adore our blessed Redeemer or whether He was a mere man must have been perplexing to early Christians. The people were as much tried as if they had been drinking "wormwood." The danger was so great to the souls of men that the third angel was sent forth with the trumpet to sound an alarm and warn Christians of the greatness of the dangers. The first great Christian council since the Apostles day was called together at Nicea to protest against this dangerous heresy; 318 bishops attended, some of them had passed through the fires of persecution and were confessors of Christ. The so called Nicene creed, affirming the absolute divinity of Christ, was there agreed to, which ever since has been the faith of the whole church, as it was before. But the danger was not entirely averted. That and the kindred Semiarian, Eutychian, Monophysite, and other heresies continued to assail Christians for several centuries. Error is always changing its form. It is seldom the same for a long time. Six great councils of many bishops were called together to defend the churches from the false teaching of those men. The severity of the contest can little be appreciated at the present day. Hundreds of bishops at times seemed to be deceived by them. The faith of many Christians was unsettled. Doubtless the words of this trumpet

See Wordsworth's Church History, Vol. 1, Milman's and Mosheim's Histories.

were true, "Many men died of the waters because they were made bitter." Was not that Arian heresy rightly named "Wormwood?" although it passes under another name at the present day.

VERSE 12.—"And the fourth angel sounded and the third part of the sun was smitten, and the third part of the moon and the third part of the stars, so as the third part of them was darkened and the day shone not for the third part and the night likewise."

The sun, moon and stars are emblematical of the ruling powers, as we have seen under the sixth seal. The sun rules the day and the moon and stars rule the night. They may be taken in a political or an ecclesiastical sense.

If taken in a political sense it would refer to Rome's being taken by the Goths, and the last emperor of that governing city, Romulus, being carried captive into the camp of his enemies. Thus the great Roman government was destroyed. The sun was darkened. The great men were put down. The barbarians began to overrun western Europe, France, Spain and Northern Africa, and the governors of the provinces were removed. The stars were obscured. In the east soon after the Saracens began to invade the countries subject to Rome and put down the governments. But not entirely, for a Roman emperor still reigned in Constantinople over a greatly diminished empire. The political obscurity was not entire but as it were for a third part.

These symbols may be taken in an ecclesiastical or religious sense, which is doubtless their true meaning.

The light of Christianity is the sun of righteousness which
 • ariseth with healing in His wings. He said: "As long as I am in the world I am the light of the world."—St. John ix. 5. "In Him was life and the life was the light of men."—St. John, i. 4. "God is also said to be light and in Him is no darkness at all."—1 St. John i. 5. "He dwelleth in light which no man can approach unto."—1 Tim. vi. 16.

During the prevalence of the heresies last mentioned, there began to prevail opinions on religious subjects, which obscured the great truths of the gospel. The Barbarians overrunning Western Europe and mingling among Christians, were many of them converted to the gospel, and in

time came into the churches. Superstitions increased. Pictures and images were held in esteem. The bones and relics of martyrs were unduly honored. Crosses, crucifixes and other sacred things became as charms. There was so much reverence for holy places and holy things, as they called them, that the worship of Almighty God was obscured, the sun shone not for the third part. Men paid so much honor to the virgin and the child* that they often failed to see clearly the divinity of our Lord Jesus Christ. Some gave so much reverence to saints and angels, praying to them or for them, that the brightness of the *one great mediator* and His intercession for sinners was lost sight of. Some relied so much on the intercession of the saints, on their merits and on human merits, that the meritoriousness of Christ was in danger of being forgotten. When they thought that the state of the dead could be improved by praying for them and offering masses for their souls, the perpetual efficacy of the one great sacrifice of Christ on the cross for the sins of men, was no longer trusted in as it should be. He was no longer the one sole great light of the church. There were other, lesser lights which obscured His brightness. The sun was darkened. When some began like the Pharisees of old, to pray standing in the corner of the streets or on pillars where they could be seen of men, and to make a show of religion by addressing charms and fascinations to the eye and ear, and to attract people by processions and pomp and gorgeous pageants, they were in danger of grieving away the Spirit of God and losing sight of the mighty workings of the Holy Ghost, on the hearts of men. "Christ in you the hope of glory" (Col. i. 27) was forgotten while Christ on the altar was made conspicuous. The bread and wine were in danger of being worshipped instead of Christ, at the right hand of the Father. In the time of the crusades, when large armies of men, called Christians, armed themselves in Europe and marched away to Palestine to fight against Saracens and Turks, and shed the blood of their fellow men with the sword, how was the church of Christ as

*For virgin and child see an Eirenicon, by Dr. Pusey, and works referred to under chapter xvii. and verse 15 of the 9th chapter.

a kingdom, not of this world as He called it to Pilate—a kingdom of peace obscured. Who could say that such kind of fighting men were like the Ephesian Christians, sitting in heavenly places in Christ Jesus? The church must have seemed to them as an earthly kingdom, thus the light of the moon was darkened. After Constantine's day, when the bishops of the churches began to receive temporal honors and to amass wealth and dignity, and to appear in public as officers of the government as if they belonged to the kingdoms of the world; how was the old truth of the church of Christ as a spiritual kingdom in danger of being forgotten? When the people saw their leading ecclesiastics sitting with kings and princes and avoiding the poor and the lowly, how could they conceive of them as stars in the right hand of Him that walketh in the midst of the seven golden candlesticks—thus the light of the stars was darkened. Men could not see clearly the spiritual character of their pastors. Their worldly greatness overshadowed the divine simplicity of the office. No one who has studied the history of those times can deny but that the third part of them was darkened, and the day shone not, for the third part of it, the clear day of Christianity, and the night likewise. Was it accidental that by common consent as it were, they have been called "The Dark Ages?" These superstitions were to be so dangerous to true Christianity, that the fourth angel was sent forth with his trumpet to sound an alarm. To what other times could the darkness foretold in this trumpet be applied so well?

But all through these ages, dark as they were, the churches ostensibly held to the fundamental doctrines of the gospel. The worship of Almighty God was continued though obscured. The two great sacraments of Christ, baptism and the Lord's supper were administered, although overloaded with rites and ceremonies alien to the gospel. The churches were preserved although secularized. The ancient creeds of the Apostles and Nicæa were held and taught. The belief in the Father, Son and Holy Ghost and blessings in His name were continued. The ministry of Christ was preserved in its three orders, bishops, priests and deacons, although the

bishops were gradually overshadowed in Western Europe by the papacy. Thus the stars were darkened. In the East bishops retained more of their original condition unless they gave up too much to the patriarchs and the Eastern emperors. The dioceses were in some cases so enlarged that the primitive paternal character of the episcopal office was obscured. (See Treatise on the Church of Christ, by Rev. Wm. Palmer, of Oxford.) The ancient liturgies which were pure in the beginning were still used in the churches, although altered in some respects. The people held to the Christian religion professedly and exalted the cross, so that the truths of the gospel were not entirely ignored, but as it were for a part. There must have been faithful souls all through those dark ages, who lived in obscurity, faithfully doing their duties, serving Christ and guided by His Spirit, although seldom coming into prominence—living in the wilderness, as it were.—Chap. xii. 6–14. Those times are better described in this trumpet than by some historians. “The third part of them was darkened and the day shone not for the third part of it, and the night likewise.”

It should be observed that had the seven trumpets followed any other order they would not have corresponded with history; if the dark ages had been in the second trumpet or third, or if the hail and fire had been last. But as they are in this prophecy, so they are in history. As a matter of fact, the first danger to Christians occurred from Jewish prejudices, as it were upon *the land*. The second was from Gentile heresies in the second and third centuries. These were so many and great they were like a mountain cast into *the sea*. Next came the heresy of Arius and kindred troubles in the fourth and fifth centuries. He was like a *great* star fallen to the earth. After these came the “dark ages,” when superstition and worldliness prevailed, obscuring the clear light of the glorious gospel of Christ. Can this coincidence between the order of events in history and the order of the trumpets have been accidental? or were these things foreseen by an all-wise and merciful Father, and foretold for the instruction, warning and comfort of His people?*

*On this subject of the corruptions of Christianity, consult any good

The two great dangers next to be considered could never have fallen out of a clear sky.

VERSE 13.—“And I beheld and heard an angel flying through the midst of Heaven saying with a loud voice : ‘WOE, WOE, WOE, to the inhabitants of the earth by reason of the other voices of the trumpets of the three angels which are yet to sound.’”

Josephus relates that before the siege of Jerusalem a man began suddenly to cry out, “Woe, woe, to Jerusalem.” This he repeated so often and kept up so long that the authorities tried to stop it. But they failed. Nothing could silence his dismal voice, “Woe, woe, woe,” in the streets, on the walls and about the city. When multitudes came into the city at the great feasts his cries were loudest. When scourged he made no reply but kept on saying, “Woe, woe, woe to Jerusalem.” For seven years this lamentable sound was heard ringing through the city. No one could possibly forget it or say he was not warned. Some said he was mad. But it was a madness that was most merciful. For never was there a city that suffered such calamities as that city suffered soon after this warning was given.

The cry of the angel flying in the midst of heaven seems to be of the same character, or if anything it must give a louder warning. The dangers before foretold have been great. But there must become something greater. God’s warnings are merciful to prepare men for trials.

CHAPTER IX.

THE FIRST WOE TRUMPET.

“And the fifth angel sounded and I saw a star fall from Heaven and to him was given the key of the bottomless pit ”

This star differs from the one falling in the third trumpet. That was a *great* star, conspicuous, widely seen, prominent in the Christian firmament. This was simply a star, probably a common one, not conspicuous or much known.

Church history.

Palmer, in his *Compendium of Ecclesiastical History*, has a short account of it in the tenth and twelfth chapters.

Milman’s *Latin Christianity*, vol. 2, from page 287 and onward, contains a more full account; also vol. 8, page 200, etc. So does Mosheim’s

Neither did it act directly on men as that did on the fountains and rivers of water. This acted indirectly or obscurely through the medium of the bottomless pit.

“And he opened the bottomless pit and there arose a smoke out of the pit as the smoke of a great furnace, and the sun and the air were darkened by reason of the smoke of the pit. And there came out of the smoke locusts upon the earth and to them was given power as the scorpions of the earth have power.”

The moon is not mentioned in this trumpet. This trial did not darken the light of the church as did those before it. It was more external. Still it was not heathenism for it began with a star falling from Heaven, the Christian firmament.

There were locusts in Egypt in the time of Moses. The prophet Joel described locusts as a terrible scourge in his day. Arabia and the desert are the natural homes of the locust. It is not supposed that Mahomet was ever a Christian teacher or ever fell from grace, although he may have done so. He claimed to be a prophet; that is a teacher of religion, and that would make him a star, like Balaam. But he was a false prophet and so a star fallen from Heaven. He is said to have been taught by a monk, who doubtless was the fallen star. Mohammedanism is such a great corruption that it is never called a heresy as if it were an apostacy from Christianity. Yet the Moslems are not pagans—they do not worship idols. They are not Buddhists nor Brahmins. They profess to worship the God of Abraham, the same God that Christians worship. This is a great advance from worshipping idols. In other cases where different nations worship the same God they are said to be of the same religion.* The Mohammedans acknowledge Moses and the

Ecclesiastical History, vol. 2, page 43, and onward.

Dr. Jarvis' *Reply to Milner's End of Controversy* has several chapters on the subject—part 2, chapters 8–12.

Bishop Hopkins, in his reply to the same book, has collected a great many facts on the subject. His facts are more reliable than his opinions, which are sometimes changed.

Dr. Pusey's *Eirenicon*, pages 99 to 105, and so on to 140.

Mariolity, by Thos. Hartwell Horne.

Read the life of Luther, Cranmer, or any of the reformers, or Southey's *Book of the Church*.

*For Mohammed and his conquests see Gibbon's *Decline and Fall of the Roman Empire*, chapters 50 to 52, etc.

prophets, which brings them nearer still to Christianity. They acknowledge our blessed Lord as a prophet, although not as possessing the divine nature. In this respect they are nearer than the Jews. They are devout in their prayers three times a day to the God of Abraham, the creator of Heaven and earth. Do all Christians do as much? The Moslems were great Iconoclasts. When they found Christians bowing down before pictures, images and statues, they defaced or destroyed them. In many places in the east at the present day are found the carved work of Grecian artists mutilated or broken in pieces. The Turks abhor idols. However much they differ from the religion of Christ they could not well have arisen without the Gospel's being first preached. The sounding of the trumpet gave rise to their corruptions as it did to Arianism and other heresies. But it is so much worse than they that it is well described as issuing from the bottomless pit.

About the first thing known of Mohammedanism was the issuing out of the desert of armies of Arabians who overran the east, Palestine, Egypt and North Africa. They conquered and put down the governments. Thus the sun in those parts was darkened. They ruled with such severity and treated the people so badly that everything seemed dark. The air was darkened. When the heresies foretold in the first four trumpets spread among Christians they did injuries in a spiritual way by false teaching and deluding the souls of men. But this had power as the scorpions of the earth have power, something much worse. They not only overthrew the government, but they had a sting as it were or torment for the people. The rule of the Turks over their Christian subjects has always been oppressive, and is to the present day.*

VERSE 4.—“And it was commanded them that they should not hurt the grass of the earth, neither any green thing, neither any tree, but only those men which have not the seal of God in their foreheads.”

Although they had power given them as the scorpions to

*Archbishop Trench's *Mediæval Church History* has a chapter on the Moslems.

sting, yet their power was not universal. It was restrained in one respect, or over one class of men. These could not be hurt. But like the houses in Egypt which had the blood on the door posts, these were safe. In others the angel might enter and destroy the first born. So here, if any men had not the seal of God in their foreheads they could be stung and hurt. In the seventh chapter we have seen how many were sealed. The rest are left to be chastised by the Turks.

When the east was first overran by the Arabians, what a comfort this divine assurance must have been to all those who trusted in God and were sincerely devoted to Jesus Christ. The bitterness of their trials must have been much alleviated by this promise.

VERSE 5.—"And to them it was given that they should not kill them, but that they should be tormented five months. And this torment was as the torment of a scorpion when he striketh a man."

It is a singular fact in the progress of Moslem conquests that although they overran Christian countries and put down the governments, they did not as a general thing destroy Christian churches entirely. They persecuted the people, held them in subjection, tormented them, put divers of them to every kind of indignity, yet through 1,200 years of trial and of suffering the followers of a crucified Master still hold out in Turkey, in Greece, in Asia Minor, Palestine, Egypt, Mesopotamia, and in Abyssinia and India. They may have been greatly diminished in numbers. They have undergone long-continued and severe sufferings, but they have not wholly died out. How do you account for this? The Turks hate Christianity. They despise it. They trample the cross under foot. They have massacred Christians in the present day in Damascus, in Egypt and in Syria. Their animosities are such that they have always been ready to do this. And yet they have never succeeded in destroying Christians entirely, and wholly rooting them out from their midst. Was it not because no power was given under this trumpet "to kill them." The word of God saves His people. As we proceed through chapter eleven and onward, it will be found that there are many nominal Christians, who profess

to be followers of the Lamb; but who have not the seal of God in their foreheads. Those are in danger of being hurt by the enemies of our holy religion. This trumpet offers no protection to them.

The five months are often considered as indicating the time that Mohammedanism shall continue. That view of it presents difficulties, for it has lasted now more than 1,200 years. Does it not, rather, indicate the time during which any people may be oppressed: After five months' suffering there may be some relief afforded them? like the ten days allowed to the persecution in Smyrna—Chap. ii. 10.

The terms generally offered to Christians were "the Koran or the sword"—death or apostacy. The dreadful slaughters committed by the Moslem armies are fully narrated by Gibbon in the chapters above referred to. But in some cases Christians obtained more favorable terms and were less oppressed. They were allowed to remain as a conquered and subject race and hold on to their religion.

VERSE 6.—"And in those days shall men seek death and shall not find it, and shall desire to die, and death shall flee from them."

Consider a few general statements of the calamities which fell on Christians from their Mohammedan conquerors. The fact of being conquered and ruled by a half civilized race of men, half barbarous, would indicate much suffering. The extortions of the tax gatherers in most parts of the Turkish dominions at the present day are so great that it leaves little ambition in any man to produce more than the bare necessities of life. If one gets more the officers often take it from him. Whole districts are almost depopulated by the severities of the government. The people are reduced to little better than slavery, sometimes worse. Add to this, that until lately no Christian could be a witness in a court of justice against a Turk. The judges were all Turks. What redress could a Christian expect in such a court if injured in his person or his property? when the judge despised the Christian and counted him no better than a dog. Think of millions of Christians existing for ages under such tyranny, and what an amount of suffering it must have entailed. This would involve injuries in his person or property. But

what if a Turk should carry off his daughter and keep her in his harem as long as he pleased? He might even carry off his wife and leave him with little or no remedy. Is it any wonder that state of things is thus described: "Men shall desire to die and shall not find it." It is true that under the influence of Russia and the European powers, they have tried to modify some of these iniquitous practices, but thus far with little success. The corruptions of their religion make them incapable of amendment.*

VERSE 7.—"And the shapes of the locusts were like unto horses prepared unto battle, and on their heads were as it were crowns like gold, and their faces were as the faces of men."

This vision develops gradually. At first it is smoke from a well in the bottomless pit. Then it is like locusts. Now the locusts, seen more clearly, have the appearance of horses, caparisoned, prepared for battle.† The Arab and his horse have passed into a proverb. The Arabian horses are well known in Europe and America. At an early day cavalry became a formidable arm in the Moslem armies.

Christianity spread by peaceable means; Mohammedanism by the sword. They were always as horses prepared for the battle. Whenever they succeeded they became the dominant race, holding the conquered people in subjection; they were themselves the sole rulers. They had, as it were, crowns upon their heads. When the Goths and Vandals overran Italy, France and other places in the west of Europe, they became in time mingled with the people, and the distinction between them was gradually obliterated. But with the Turks there was nothing of the kind. They remained always distinct and superior, a governing race, holding Christians in bondage—always governing—wearing "crowns," as it were, upon their heads. "Their faces were as the faces of men."

*Read an account of the massacres in Damascus at the present day, and the sufferings of Christians in that fearful time. England and France had to send a navy and army to save them.

Read what Lieutenant Conder says in his *Tent Work in Palestine*.

†An ordinary writer in describing the men of the desert would associate them with the camel, as the camel is the natural beast of the desert; but a divine writer saw more clearly that the time would come when the horse would be his weapon of warfare.

The smoke out of the bottomless pit meant an innumerable company of men.

VERSE 8.—“And they had hair as the hair of women, and their teeth were as the teeth of lions.”

This seems a contradiction—both women and lions. But it represents the Moslem character. At first and for ages they were bold, fierce and cruel. In their inroads into Egypt, Palestine, they were formidable. In spreading over North Africa, Spain, Greece, Turkey, up to the walls of Vienna, they filled Europe with alarm. They broke everything in pieces before them. They seemed to have the strength of lions. For nearly a thousand years they were the scourge of the Eastern countries. But since the reformation they have lost their progressiveness. Their strength has decayed. They exist now in Europe only by sufferance. At the present day they act more like women. No nation fears them. It is only a question of time how soon they will disappear before the advancing wave of civilization. As they are allowed to have more wives than one—a practice abhorrent to Christians—they have become effeminate and disheartened. The characterization of them, therefore, would be inaccurate if it did not associate them with women, although they were once as lions.

VERSE 9.—“And they had breastplates as it were breastplates of iron.”

There was this difference between the Arabs who overran the east and the Goths and Vandals who overran the west of Europe. These were wild and uncivilized with manners in some respects like savages, but they soon saw the superiority of the Christian religion and were converted. In the language of the Bible they were tender-hearted and their fierce ways were soon softened down by Christian graces. In the west of Europe all became Christians together. But in the East the Moslems saw nothing in Christianity to admire. They despised and trampled on all connected with our holy religion and remained hardened. “They had as it were breastplates of iron.” The prophet Ezekiel said to the Jews of his day, “They were stiff of forehead and hard of heart (iii. 7, in the margin) and his face was

made as adamant against them." So the Moslems seem to be. They are seldom converted to Christianity. There is something so demoralizing and corrupting in their religion and having many wives, that it seems almost impossible to reach them—their breastplates are as it were of iron.

"And the sound of their wings were as the sound of chariots of many horsemen running to battle."

The Arabian armies were soon supplied with expert horsemen. By this means their fierce attacks on their enemies were formidable for ages. They rushed upon them in a fearful charge and if that did not succeed in an hour or two they came again with another charge, and so at intervals through the day until they produced confusion and then with their swords they often made dreadful slaughter. As late as the beginning of the present century when Bonaparte invaded Egypt he found it difficult to resist the assaults of Moslem horsemen. If he drew up his army in the usual line of battle the enemy swept around him on every side. He had to form his men in hollow squares with the artillery at the corners. And then if the horsemen could make an opening they would rush in and make fearful havoc. The furious charge of a thousand Arabian horsemen rushing on their enemies in battle is well described in this verse "as the sound of chariots of many horsemen running to battle."*

VERSE 10.—"And they had tails like unto scorpions, and they had stings in their tails and their power was to hurt men five months."

In some countries officers are distinguished by a star or epaulets or other signs of rank. They are known by these badges of their office or by the livery which they wear. As an Indian wears the scalps of his enemies, so a Moslem wore the tail of an ox or a yak. A bashaw with one tail was an officer of the lowest rank. A bashaw with two tails was of a higher rank, while a bashaw with three tails held the highest rank of all. Was this manner of distinguishing them accidental? Why was it revealed to St. John many years previously to write of a people and bring their distinguishing mark into such prominence?

*See Alison's History of Europe on Bonaparte's Campaign in Egypt.

But this is not the worst of it. The prophet Isaiah said: (chapter ix. 15) "The ancient and honorable, he is the head; the prophet that teacheth lies, he is the tail." A teacher of righteousness leads off in every good word and work, and is therefore the head. So a false teacher leads off in what is base and dishonorable. He is the tail. He belches out filth and corruption. There was this singular fact in the progress of Mohammedan armies. They carried with them a false religion. There was a sting in their tails. They forced men to adopt their religion. If a Christian would apostatize and become a Moslem, he was received in and became one of the ruling men, but if he preferred to hold fast to his Saviour and to his God then they put him down as one of a despised and conquered race, little better than a slave. Alexander the Great led his armies over nearly the same countries, but he did not force men to be of his religion. There was no such sting in his conquests. The armies of Rome afterwards overran all the east, neither did they force their religion on the people. It was therefore a new thing for the Saracens to do it. There was divine wisdom in St. John's describing them as having stings in their tails—a religion so false that the poison of it was like the bite of a scorpion, deadly.

"And their power was to hurt men five months." As this is the second time stated it must be as Joseph said in interpreting to Pharaoh dreams twice repeated, that the thing is established by God. There is a fixed determination that these trials shall have an end. The day is appointed and that day cannot be exceeded. It is doubtless intended as an encouragement to Christians to hold on to the end. The Turks can go so far and no farther. Here is the word of Almighty God given to the faithful followers of a crucified Master, that they may bear up under their trials in hope. It is more important for them to know that their sufferings are to have an end than to know WHEN they shall end. Whether five months are to be taken mystically or strictly they are full of comfort to the conquered. They are not forgotten. A merciful Father will soon bring their troubles to an end. Many things indicate that this end is fast

approaching. The Turkish empire seems to be growing weaker, and if it were not for the disagreement of the five powers it might at any day come to an end.*

VERSE 11.—“And they had a king over them which is the angel of the bottomless pit, whose name in the Hebrew tongue is Abaddon, but in the Greek tongue hath his name Apollyon.”

Although Mohammedans belong to different nations and are divided into sects, yet there is great unity among them. It may be attributed to their having the same customs and religion drawn from one book, the Koran, or to their worshipping the same God or to their annual pilgrimages, in which thousands go up from year to year to Mecca, as the center or source of their religion. They claim to have a head for all the followers of the false prophet in one of his descendants, now represented by the Sultan of Turkey. As against Christians they seem to have one spirit and hold together with great tenacity. But this verse seems to indicate a spiritual head, one unseen, not the prince of darkness himself but one of his chief officers, his jailer as it were, one that keeps his prison. The name appears to indicate his character or the character of his followers. Abaddon or Apollyon means in Hebrew and Greek a destroyer. And destruction has followed their progress everywhere. In the west of Europe under Protestant influence what great advancement has been made within the last three hundred years in printing, in learning, in science, in navigation and commercial intercourse. In the east under Mohammedan rule much remains as it was a thousand years ago or worse. There may have been two or three times when they may be said to have built up a little, once in Spain and once in Damascus. But as a general thing they have only laid the countries waste which they have conquered. They have held

*In St. Luke xxi. 24 it is said: “Jerusalem shall be trodden down by the Gentiles until the times of the Gentiles be fulfilled.”

St. Paul in the 11th chapter of Romans shows what this “times of the gentiles” means. The gospel is given to them now because of the unbelief of the Jews. But in time the Jews are to come in and that will be like life from the dead in spreading the Gospel.

In Rev. xi. 2 it is said the holy city shall they tread under foot forty-two months. That may have two or three references. The Moslems have been treading down Jerusalem for nearly 1260 years. After that will the Jews come in?—Rom. xi. 12–15.

Egypt for more than a thousand years. If they were capable of building up or improving, they have had every opportunity of doing it there. But after all their efforts what is Egypt now but a country of ruins? The same may be said of Palestine, one of the most productive and, under the ancient people of God, one of the most prosperous of nations, but now under the Turks, it is little better than one vast scene of desolation. In many places are seen monuments of ancient greatness and evidences of present misery. Greece, Turkey in Europe, the Barbary States, are all suffering from the destructive habits of the Moslem rulers. Turkey in Asia is no better, where they have ruled for 1,200 years. In innumerable places are found the ruins of ancient greatness. If you would select out any one word in which to express the real character of Turkish rule you could hardly find one better than this, *Apollyon*, or the destroyer.* As regards Christianity it is destructive of everything good. It may not be so bad as heathenism and idolatry, but where it has spread over Christian countries it has been generally a destroyer.

It should be noted that the evils of this fifth trumpet desolated only the eastern half of Christendom. The western was left comparatively free from its ravages.

VERSE 12.—"One woe is past and behold there come two more woes hereafter.

This is another solemn warning.

THE SECOND WOE TRUMPET.

This trumpet reaches through the rest of this chapter and through the next and the eleventh chapters to verse 14, where it is said: "The second woe is passed." The second woe includes all to that verse. The end of it is there. It describes two movements which are separated by the sudden appearance of a mighty angel to announce the near approach of the judgment day.

*See *Tent Work in Palestine*, by Lieutenant E. R. Conder: *Picturesque Palestine, Sinai and Egypt*, by the Appletons, New York. They describe those countries as abounding in ruins.

VERSES 13 AND 14.—“And the sixth angel sounded, and I heard a voice from the four horns of the golden altar which is before God saying to the sixth angel which had the trumpet, ‘Loose the four angels which are bound in the great river Euphrates.’”

The river Euphrates ran through the great city of Babylon, and supplied it with water. According to the symbolism of this book, water means peoples nations and tongues—chapter xvii. 5. These people seem to be held in bondage until the decree went forth to the four angels to be loosed. Next after the fourth trumpet and the dark ages, came the reformation. Previous to that event, who can doubt but that the human mind was held in bondage more or less severe. Galileo was condemned for asserting that the earth moved. Copernicus, Bacon, Newton and men of that class, broke away from the old philosophies.*

There was a great awakening on those subjects. The bondage of the dark ages was broken.

But this trumpet referred rather to religious and spiritual movements. The domination of Rome held the human mind in bondage all over Western Europe. The Bible was not taught to the people. There was a council of bishops called at Basle in Switzerland in 1431 A. D., to reform the church in its head and members, and a celebrated council at Constance in 1414 A. D., for the same purpose.† But it was Wickliff, Luther, Cranmer, Calvin and others, who under the guidance of the Spirit of God from the four horns of the golden altar, unloosed the cords which had held Christians in bondage through the dark ages. The Bible was translated and taught. Arianism began from one star fallen from heaven. Mohammedanism from another star. But this movement came from the loosing of four angels bound in the river Euphrates, which supplied water to the great city of Babylon, and gave drink to the people who upheld the domination of Rome. Four angels may represent

*Bacon in his great work. “*Novum Organon*” by showing the way in which scientific inquiries should be conducted, by experiment and induction and not by speculation and guess, gave an impulse to the great advancement in modern progress and science after his day.

†See article “*Basle, Council of*” in *Encyclopedia Americana*; also the article “*Constance*.”

the four spirits over the nations from which this movement began—Germany, Switzerland, England and Scotland.*

Where in the history of christianity has there been a movement compared to this with four angels to lead it? The locusts of the Mohammedan countries, came from the smoke of the bottomless pit, a bad and infernal origin. This great movement came from the four horns of the golden altar which is before God, a most excellent origin. Arianism came from a fallen angel and it was heresy. This comes from four angels which have not fallen. How the knowledge of Christ has sounded out from the reformers in opposition to the corruptions of former ages! Not but that good things may be perverted and evil grow out of them. But the origin of this was not evil, and an untold amount of good has grown out of it.

VERSE 15.—"And the four angels were loosed, which were prepared for an hour and a day and a month and a year," for to slay the third part of men.

This and the verses succeeding indicate great evils as growing out of this movement, just as great evils grew out of the preaching of the Gospel in the first place. Men perverted it. All these trumpets are to point out evils, the perversions of the truth by unstable souls. Bacon in his great work just mentioned foresaw some of these dangers and tried to raise a barrier against them sufficient, as he hoped, to stem the flood which was coming. But forgetting the devout character of their great master who, with all his faults, believed in God, his followers have gone over the barrier which he raised and have fallen into skeptical opinions which he deplored. What was good at first has been turned by some to their own destruction. Bacon believed that the course of this world was carried on by God's providence. He saw the wisdom and goodness of God in

*In the tenth chapter of Dan., verse 18, an angel said to Daniel: "The prince of the kingdom of Persia, withstood me one and twenty days." Was this a guardian angel, or not?

In verse twenty the angel said again to Daniel: "Now will I return to fight with the prince of Persia? And when I am gone, the prince of Grecia shall come."

It looks as if there was an angel over each country. The angels over Italy, France and Spain seem not to have been loosed. Those countries are bound still.

everything created. These men see nothing but chance and fate and natural selection. It would not be surprising if it "should slay the third part of men."* Who could have foreseen such a result from such a good beginning? Bacon warned men against it. And the all-seeing eye of our adorable Creator has caused this trumpet to sound an alarm that Christians beware of "science falsely so-called," that is of men who pervert science to their own destruction.

But if we look at the religious bearing of the movement, we shall find similar results. When the reformers first protested against the abuses and corruptions prevalent amongst them, nothing could have been more needed than their protest. The very horns of the altar cried out against the wickedness of that day. The selling of indulgences, the worship of images and relics, praying souls out of purgatory, prayers to the saints, buying and selling of sacred offices had become so common that there seemed to be little good remaining. When such things were defended by violence and persecution it is not strange that some reformers became too zealous and carried things too far. They thought that the churches were wholly corrupt when they were not. There was some good remaining. There may have been great wickedness in high places, just as there was in our Saviour's day, but our Lord found a few devout followers in that wicked and adulterous generation. So at the Reformation. The worship of God was not abandoned, nor the sacraments, nor the creed, nor the ministry. There was some truth left if men chose to follow it. But there were great corruptions which were upheld in a bold and violent manner, and it is not surprising some men thought all was wrong. Some missed the truth which was left and fell into error, and some denied it entirely. In this way grew up various sects and parties. As in the first ages of the church so then there came in great evils to be deplored.†

*St Paul wrote: "Knowledge puffeth up but charity edifyeth."—1 Cor. viii. 1. Buildeth up. Knowledge may be used for evil purposes as well as for good. The more knowledge a bad man has the more evil he can do. It may also be used for a good purpose and then it is excellent, but not otherwise.

†See *Letters to N. Wiseman on the Errors of Romanism*, by Rev. Wm. Palmer.

Nothing could be purer than religion as it came from the mouths of Apostles and our blessed Lord, yet it was not long before it was perverted into Gnostic and Arian heresies. So the protest of the reformers against the flagrant corruptions of their day was soon by over zealous and impatient men carried away into conflicts and divisions. And heresies followed.

"An hour and a day and a month and a year." What do these mean? The sufferings under the Moslems of the fifth trumpet were to be "five months." Hereafter there is to be one of 1260 days, 42 months, and again three days and a half, definite periods, as if the time was fixed and could not be exceeded. But here there are four periods—an hour, a day, a month and a year—four apparently in one duration. Can it be that the different sects growing out of the Reformation were thus characterized? One was to be ephemeral, to last but an hour. Another was to have a little more vitality, it would last a day. Another still longer, for a month, 30 days, and some for a much longer period, 360 days or a year. If we take a day for a year as some do it would give quite a long continuance to some sects.* Time will show how this is to be.

VERSE 16.—"And the numbers of the army of the horsemen was two hundred thousand thousand and I heard the number of them."

The horsemen indicate a conflict. There is to be a struggle of immense proportions. These horsemen have no swords. They are not caparisoned like the Mohammedans for battle. It is to be an intellectual conflict, with the mouth, a clashing of opinions, as the next verses show.

In St. John's day a school was a rare thing. There might be one in some great city as in Athens or Rome or Berytus, but to have a school in every city, in every town, in every village, in every hamlet, to have a city full of schools and all the people taught throughout the whole nation, and in

Difficulties of Romanism, by Geo. Stanley Faber.

Reply to Milner's End of Controversy, by Dr. Jarvis.

An Eirenicon by Dr. Pusey, pp. 100 to 180.

The End of Controversy Controverted, by Bishop Hopkins. More valuable for facts stated than for opinions.

*After 860 days will not these Christians come together again? Are there not signs of it now, and yet it is but little over 800 years.

many nations; to have schools multiplied until the number of teachers could not be counted, was a thing which no one could conceive possible in St. John's day. They never dreamed that there could be an army of teachers so numerous that it would be counted by the thousand and hundreds of thousands. Yet it seems very possible at the present day. When other nations come to multiply schools as the United States, Great Britain and Germany have done it will not seem so impossible in the near future.

VERSES 17, 18, 19,—“ And thus I saw the horses in the vision and them that sat on them, having breastplates of fire and of jacinth and of brimstone, and the heads of the horses were as the heads of lions, and out of their mouths issued fire and smoke and brimstone. By these three were the third part of men killed by the fire and the smoke and the brimstone which issued out of their mouths. For their power is in their mouth and in their tails, for their tails were like unto serpents and had heads and with them they do hurt.”

In the first seal he that sat on the white horse carried a *bow*. That was His armor by which He cast darts into the hearts of men, producing conviction and repentance. In the second seal he that sat on the red horse carried a great *sword*, and blood flowed freely. The Arabian horsemen in the fifth trumpet were caparisoned for the battle and hurt with their *tails*. This great army of horsemen are to hurt with *their mouths*. In the first chapter was seen “ One walking in the midst of the seven golden candlesticks.” Out of His mouth issued a two-edged sword. His words or reproofs addressed to the seven churches of Asia were most sharp and cutting, like a two-edged sword. So in this case out of the mouth are to come new dangers.*

Notice the solemn repetition :

VERSE 17.—“ Out of *their MOUTH* issued fire and smoke and brimstone.”

VERSE 18.—“ The third part of men were killed by the fire, smoke and brimstone which issued out of *their MOUTH*.”

VERSE 19.—“ For their power is in *their MOUTH* and in *their tails*.”

*St. James wrote : (chapter iii. 5-8) “ The tongue is a little member and boasteth great things. Behold how great a matter a little fire kindleth The tongue is a fire or world of iniquity ; so is the tongue among our members, that it defileth the whole body and setteth on fire the course of nature ; and it is set on fire of hell. Every kind of beast and of birds and of serpents can be tamed and hath been tamed of mankind, but the tongue can no man tame. It is an unruly evil full of deadly poison.”

Why this three times repeated? Does it not denote intensity or certainty—as if to direct particular attention to it—as if it was a word pregnant, full of meaning. When our Lord said “Verily, verily,” as he did several times in St. John’s gospel, it must have indicated some truth of great importance. He did not use that asseveration on light or trifling subjects. So the triple cry of the angel, “Woe, woe, woe,” flying in the midst of Heaven, must have been meant for a very loud warning. What is there then in modern times to which this triple use of the word “mouth” may seem so applicable? Can any great change between ancient and modern times be foretold by this word?

It will be difficult for some persons to perceive the application of this prophecy to instrumentalities which are so useful to the present age. The great evils here foretold cannot be thought to come from what is essential to all modern progress. But if the Bible itself has been perverted, if the Gospel was early perverted by heresies, may not what is considered so good now be also perverted? Allow us then in the first place to see what this prophecy applies to and then in the second place to point out how even such good things may be perverted.

In the schools of our day which are so multiplied in the United States, Great Britain, Germany and other nations, teaching is by *the mouth*. Count up all these schools together and number the millions educated in them and then consider what an immense power can be exercised by them, that is by *the mouth*. In St. John’s day such an increase of the teaching power could not have been thought possible, only a few were able to read, fewer still to write. In that age of ignorance who could have foreseen a day coming when the influence of the mouth by teaching was to be so greatly increased? How should one describe the present state of things. Has not the all-seeing eye foretold it in this *thrice repeated word*?

But this is only the beginning. What is a newspaper but another way of teaching? You say it is the pen; but the pen is nothing but a piece of steel or a quill. It is the mind that guides the pen and speaks through it as a mouth. The

newspaper is another way of talking. An editor sits in his chair and every morning and every week sends out his paper and talks to a thousand or ten thousand people. What a power his thoughts, his mouth, exerts! Compare the influence which such a man exerts now to what he could have done a hundred or a thousand years ago, when there were no newspapers and none or very little means of communication. Would such a great change be entirely overlooked in revelation?

Printing, then, and books are another development of the same power. Through them a man may talk to an indefinite number of persons. In some cases a thousand, ten thousand or an hundred thousand copies of a book are published and find as many readers. What an increase in the teaching power over the times when a book had all to be written out by hand. It took a whole year for a man to write out a copy of the Bible. How expensive it made it. How few were able to purchase a copy or to read it if they had one. Compare that with the millions of copies now published by the American and British Bible societies every year. Could such a great increase have been overlooked in divine revelation?

It should be remembered that the art of printing was discovered about the same time that the four angels were loosed in the great river Euphrates. The first book printed was the Bible as it came from the four horns of the golden altar which is before God. Printing and the multiplying of books was a heaven-sent gift. If one counts the number of books which are published every year—tens of thousands—and the immense libraries which are collected of millions of volumes, one can hardly estimate the greatness of the influence which the art of printing has brought upon mankind.

Again, the telegraph is another manifestation of the same power—only more instantaneous, more personal, more like the mouth. Through the telegraph the voice of a man possesses an influence at great distances. Before this one could speak to another only when he was present. Now he can speak to one fifty, or a hundred, or a thousand miles away. He can talk all over the country. Distant cities and places

are brought together. The power of the mouth is wonderfully increased. A whole nation may be excited at once. Formerly a fire, a battle, or a calamity only affected one place or a little district; the excitement died out before it could reach far. But instantaneous communication carries it to distant cities and places. All may be excited at once. All Christian nations are brought together in a remarkable manner; all are fast becoming of kin, so wonderfully is the power of speech increased.

Since commencing the study of this treatise another invention has been made which strikingly confirms this interpretation. The telephone is more immediately a work of the mouth. A man speaks to another a mile, or ten miles, or twenty miles away. It is his own voice that is heard. A man in the city can conduct business with ten or twenty places without leaving his office. He can call a doctor, consult a lawyer, order goods, invite a friend to dinner, make an appointment, have a long talk with a neighbor, or speak to a hundred, in some cases five hundred, individuals without leaving his room. They have talked from New York city to Cleveland, four hundred miles; and to Chicago, a much greater distance, one thousand miles.* But this invention is now in its infancy. What it is coming to none can say. It may not be long before a man can speak to his friend in any part of the country, and converse with him almost as if it were face to face. And this by the mouth. Who eighteen hundred years ago could have foreseen this but one inspired?

Other improvements and inventions tend in the same direction. When St. Paul wrote a letter to Corinth, or Philippi, or Rome, he must trust it to a casual traveler or send a

*NEAR AND YET SO FAR.

NEW YORK, September 9.—The cities of Chicago and New York are brought within speaking distance through the success of the new telephone instrument invented by James W. McDonough, of Chicago. An experimental conversation was carried on to-night between representatives of the United Press in the two cities, and for the first time in the history of electric communication distinct words were exchanged over one thousand miles of ordinary telegraph wire.

Telephonic communications from St. Petersburg to Bologna, 2,465 miles, were said to be made in January, 1884.

man to carry it. Letters were few and far between and the means of transportation were difficult. Now a man's influence by means of letters is increased an hundred fold. The postal system and the rapid carrying of communications all the country over, and to distant nations, has greatly increased the power of speech.

Again, the facilities afforded by the use of steam have added more in this way. St. Paul traveled on foot from one place to another for short distances. It was a long journey for him to get over a few hundred miles; it took him almost his life to reach Rome. Now he could preach in a hundred different places as easily as he could then in five or ten. Socrates lectured in only one city, as it were, or to a few people. Now he could lecture all over Europe with more ease than he could then in a few places. Railroads and steam communications have increased the influence of a man to an indefinite extent. Compare the power of speech then, narrow and restricted, to what it is now, when a man can so easily be carried to so many places, and you will not wonder at the statements of our text—an innumerable army of men breathing out of their mouths. This prophecy evidently meant to foretell a time approaching when the power of the mouth for weal or woe was to be very greatly multiplied..

It is the way of these revelations to present one side at a time and then the other side. In the seventh chapter there is a vision of the sealed—all the good, an hundred and forty-four thousand of the Jews and an innumerable company of the Gentile Christians—a host more numerous than in this sixth trumpet. In the eighth and ninth chapters is a vision of the bad, just as if there were no others. In the fourteenth chapter another view of the good, and still another in the nineteenth chapter. In the twelfth, thirteenth, sixteenth and seventeenth, it is of the bad again. Such being the method of these revelations, it would be in accordance with the rest of the book if these two hundred thousand thousand of the sixth trumpet were to be those who pervert the instrumentalities just mentioned. There may be as many or more like the sealed of the seventh

chapter, who use them to a good purpose, who are not noticed here, but are considered afterwards.

The good for which these instrumentalities can be used needs no statement when millions of copies of the Bible and other good books are published every year, and the immense benefits which schools and newspapers confer are so well known. The difficulty is to show how they may be used for a bad purpose, especially to the great and alarming extent indicated in this trumpet.

Consider a few facts:

Soon after the Reformation commenced in Germany there arose a sect of fanatics in the city of Munster, perverting the liberty of the gospel of Christ into licentiousness and rivaling the Moslems and Mormons of the present day, bringing great disgrace upon the Reformers *

In Poland and Transylvania, and other places, arose the sect of Socinians, who rivaled the Arians of old, and denied some of the fundamental doctrines of the gospel. Although not numerous, they have had followers ever since. In Geneva, Calvin's own church and city, and in many places in Germany, ministers of the gospel are said to deny the inspiration of the scriptures and some of the main doctrines of our holy religion.† The Reformation has not made all men good. In departing from the errors of Rome, many have gone into as great or greater errors on the other side.

In regard to books and printing, the evils are not always conspicuous. Most persons using only good books themselves, and seeing no others, are not aware of what may be doing in secret and under cover. There are evils of such a nature that they hide themselves and never come to the light if it is possible to prevent it. But where persons have made it a business to search out such things, they reveal

*Mosheim's Eccl. History, vol. 3, pp. 65 and 283.

†See articles Anabaptists, Munzer and Socinians in *Encyclopædia Americana*, and Marshall's *Notes on Episcopacy*, republished by Appletons, 1844.

In departing from Calvinism, which restricted redemption to the elect, men have gone to the opposite extreme, not only of universal redemption but of universal salvation. The number of such persons in the United States and Germany is very considerable. These, with the Unitarians and perhaps Spiritualists, show how the best things may be perverted.

some startling facts. A "Society for the Prevention of Crime," in New York city, has been pursuing this subject for some time. They are said to have destroyed a great many books of an immoral character. A paragraph is now going the rounds of the papers that "in London twelve million copies of infidel publications and twenty-five millions of immoral books are published every year and distributed among the working classes." What an immense power for evil such printing presses have.

Messrs. Funk & Wagnals are publishers of the *Homiletic* monthly in New York city—a magazine that publishes sermons of the leading clergymen of all denominations of Christians, and has a large circulation among the clergy. Being publishers themselves, they have an opportunity of knowing what is being done in that and other cities. In their circular sent to the clergy in the fall of 1883, they say :

"The power of a single bad book or paper, which five cents will buy, cannot be estimated, and yet *millions* of them are every year printed and eagerly read." * * "Parents do not take the alarm, even when their own children may be already writhing in the outer circles of this all-engulfing vortex." * * "While only a fraction of the evil results of this kind of reading comes to the surface, yet enough facts are known to startle the public." * * "The number of *presses and active agents* constantly at work in producing and spreading all over the land *the worst kind* of reading is legion. Even the best informed among us have scarcely an adequate conception of the extent and horrible character of this agency which is poisoning the minds and corrupting the principles and habits of millions." * * "It is impossible to exaggerate the evils of pernicious literature. It is the menace of the republic. Satan has put his hand on *the most stupenduous enginery in modern civilization*—the printing press.

"Figures fail to compute the total. Day and night, on Sunday and week day, in city and country, this tremendous iniquitous agency is at work enticing, corrupting, demoralizing, ruining for this world and the next, the rising

generation, 'desolating homes and filling prisons, jails and reformatories with blasted lives.' 'The *master scheme of Satan to-day* is to *use the press* in creating a cheap sensational literature, adapted to the capacity and tastes of the young." Mr. Antony Comstock, secretary and chief special agent for the "New York Society for the Suppression of Vice," and post office inspector, has published a book entitled, "Traps for the Young," in which very startling facts are stated. He said: "All sources of demoralization combined do not equal that of pernicious literature: * * "Our youth are in danger, mentally and morally." * * "They are cursed by a literature that is a disgrace to the nineteenth century."

Again, it is said: "A large proportion of the crimes committed in this country are committed by youths under twenty years of age, and the common confession of these criminals is that they got the inspiration for the life of crime from the reading of corrupting literature." Again: "The dime novel kind of literature readily finds a large sale, and hence can be sold at astonishingly low rates. It requires no pains or effort to get these books into wide circulation. There is a demand for them already existing. Crowds of hungry eyes and hearts are waiting to devour them."

It makes no difference with the argument whether these statements are exact, or are under or over estimates of the facts. The point is to show how this instrumentality of the printing press can be perverted to bad purposes; that what has been so useful in its day can also send forth smoke, fire and brimstone; that evil agencies can carry evil publications into every village and family; that schools can be supplied with them unbeknown to teachers and parents; that society can be demoralized in a secret and underhand way.

There is still another agency which can be employed for the injury of the people—that of skeptical and infidel lectures and publications. There may be open and avowed infidelity, or it may be unconscious or unperceived—not only bold and scoffing, but doubting and insinuating unbelief. For instance: It was reported in one of the papers a

few days ago that, in a certain city, out of seventeen editors fifteen were infidels or unbelievers. They might not write openly against Christianity, but such persons could scarcely fail to give a coloring to their articles which would be unfavorable to our holy religion. In this way newspapers and books of the same character may have an influence for evil. Add this to the open unbelief of some leading scientific men, and to the writings of leading geologists impugning the truth of the first chapters of Genesis, and one can see that the influence of unbelief may be having more effect than some suppose; or what is being done now may, in the course of fifty or one hundred years, bring forth worse effects. There may be more truth in this prophecy than at first appears.

Newspapers are a tremendous agency at the present day. Many editors are trying to do good in their generation; many publish merely what will sell best. Hence, many a sheet has so many crimes and casualties to relate that it is little better than a police gazette.

Trials of a scandalous nature, and immoralities that can be found out, are published in full and sought after and read with avidity. Of what possible use can it be for men to know of crimes and immoralities committed a hundred or a thousand miles away? It is enough for the juries, the judges, witnesses and lawyers to be defiled by them. To publish them and have them read by others far away, can only add to the general craving for filthiness, to corrupt the heart and demoralize the understanding. Think of the thousands of newspapers published in a year, and the ten thousand scandals which are spread before the community, and one can see this to be a great instrument for evil.

In Great Britain, Germany, and most countries, the Christian religion is taught in most schools. In the United States, jealousy among the denominations, combined with the skepticism of the day, has shut religion out from most common schools. Children are taught the excellencies of creation, but not of the Creator. They are made to see the beauty and usefulness of things made, but not the goodness and wisdom of the Maker. The tendency is to

foster irreligion and skepticism, to raise up a generation of unbelievers. In France and Italy fear of the Romish priesthood is so great that great efforts are made to shut religion out from the schools. In England the fear of the establishment is such that there is a party trying to secularize education. Whether these efforts are to succeed remains to be seen, but the tendency is to educate a race of men devoid of religion—to employ an army of teachers who cannot honor God in their schools or teach His goodness and wisdom. As men must revere either God or mammon, it is but a step from this to teaching against Christianity. To have text books which ignore religion, which insinuate skepticism; to feed children for many of their most impressible years upon rationalistic food, until there is no restraining power of the fear of God left, is to raise up men to dishonor God and neglect religion. Add to this that the great French encyclopædias were written by infidels and in the interests of infidelity; that many scientific books now are of the same character; that rationalistic ideas and reasonings pervade many of the books used in schools. They are found in newspapers and magazines, and they form altogether a large army of agencies belching out smoke, fire and brimstone at the present time. Again, the prophecy set forth in chap. xvi. 13, shows that the time is coming when there is to be a sudden and great increase of this demoralizing power. “I saw three unclean spirits like frogs, come out of *the mouth* of the dragon and out of *the mouth* of the beast and out of *the mouth* of the false prophet. For they are the spirits of devils working miracles, which go forth to the kings of the earth and of the whole world.” Is there not reason to fear that this prophecy of two hundred thousand thousand, breathing out of their mouths smoke, fire and brimstone, may yet prove true? Especially if there should arise a great leader—one of whose especial characteristics is to have *a mouth* speaking great things and blasphemies, and he is to open his mouth in blasphemy against God, to blaspheme His name and tabernacle and them that dwell therein.*

*St. Paul wrote to warn Timothy that in the last days “Perilous

Considering how much these instrumentalities are perverted at the present day, who can tell what shall be fifty or one hundred or five hundred years hence? May not the fearful vision of this sixth trumpet be yet verified, since six is one of the numbers of that wicked one to be revealed.—2 Thes. ii. 8.

Every one can see that there is a conflict going on at the present day—an intellectual combat, with forces on each side. It has been going on from the first. St. John said in his day there were many antichrists. Faithful Christians are doing their best on one side; the skeptical, the heretics and unbelievers are working strongly on the other side. In the seventh chapter of Revelation are shown *the sealed*—those who preach righteousness and maintain the truth. Some of them doubtless are living at the present moment, and are engaged in this contest. In this sixth trumpet are shown the forces on the other side, some of whom may be now engaged in breaking down righteousness and destroying the truth. Whether the good is to prevail and keep down the bad is the problem now being worked out. Generally, so far, law and justice and good order have prevailed; but in some places they have failed. During the French Revolution, at the close of the last century, the lawless in Paris got the upper hand, and for a time there were dreadful scenes of carnage and blood, well called “The Reign of Terror.” But after a time law and order came back again and controlled. Again, at the fall of Napoleon III., in 1870, the communists repeated some of the scenes of the former revolution. The spirit of radicalism or socialism, which would divide property among all classes, and the spirit of nihilism and dynamite, which would destroy emperors and kings and all whom they proscribe, is abroad and exerting an influence. It is making a struggle against the truth. Can it be kept down? One of the best signs of

times would come;” there would be men “having the form of Godliness, but denying the power thereof,” who would be “covetous, boast-ers, proud, despisers of those that were good, traitors, heady, high-minded,” etc., etc.; full of wickedness, yet keeping up the appearance of Godliness, with loud claims to religion but destitute of its spirit. St. Timothy was considered a good minister of Jesus Christ if he warned men of this.—2 Tim. iii. 1-5, etc.

the times is the efforts made by faithful Christians to carry the gospel among the poor and neglected classes. If that succeeds they will make headway against this great evil. But if not? What if all these sources of evil combine—skepticism and irreligion and lawlessness? What if printing presses should throw off millions of copies of immoral books? What if lecturers should go everywhere preaching infidelity and lawlessness? What if the schools should be filled with rationalistic teachers? What if the newspapers should fall into the hands of unbelieving editors and be filled with corrupting stories? The mails, no longer controlled by righteous men, should carry freely and abundantly all sorts of vile publications; railroads everywhere profaning the Lord's day, forcing men to labor and carrying multitudes of pleasure seekers to their ruin. What if an astute leader should arise like Mohammed, or one with greater power for mischief, accomplished in this world's wisdom and sciences, and at the same time most depraved? What if he should lead off an army of two hundred thousand thousand—breathing out "smoke, fire and brimstone?" What then? Was this vision of the sixth trumpet merely to alarm people, or will it, like Mohammedanism and Arianism of the third and fifth trumpets, yet be found true?

VERSE 19.—"For their power is in their mouth and in their tails. For their tails are like unto serpents and had heads, and with them they do hurt."

"Hurting with their tails" indicates, as in the case of the Mohammedans in the fifth trumpet, false religious teaching. Isaiah said: "The prophet that teacheth lies is the tail."—Isa. ix. 15. There are to be false prophets or teachers among this multitude. Their having heads indicates men of prominence—heads of the people, probably bishops; but as their heads are like serpents they will doubtless be filled with the spirit of that old serpent called the devil and satan. There will be two classes in that great army—those who do hurt with their mouths, the skeptical and unbelieving, and those who hurt with their tails, false prophets, false teachers, those who profess and claim to be Christians, better than other men, possibly like the high priests and Pharisees of

our Saviour's day, claiming to have the exclusive favor of heaven and yet in the eyes of our blessed Lord deserving the reproof He gave them: "Woe unto you, Scribes and Pharisees, hypocrites!"—Herod and Pontius Pilate uniting together to crucify our blessed Lord and destroy His religion.

VERSES 20 AND 21.—"And the rest of the men which were not killed by these plagues, yet repented not of the works of their hands, that they should not worship devils and idols of gold and silver and brass and wood and stone, which neither see nor hear nor walk. Neither repented they of their murders nor of their sorceries nor of their fornication nor of their thefts."

The vast army of this trumpet are to slay the third part of men. But the rest of men, although so greatly tried, are not to be brought to repentance, but continue on in their evil deeds. It does not seem possible, after the education and enlightenment of the present day, that men will ever be brought, like the heathen, to bow down before idols of silver or of gold, of wood or stone. But the prophet Ezekiel, in his fourteenth chapter, describes *idols of the heart*, which, though not seen or visible, are still worshipped as devotedly as if they were seen. A thoroughly covetous man may worship his gold as faithfully as ever a heathen man worships his idol. A mother may make an idol of her child. A man may idolize his horse, or his reputation, or his skill in any trade. Idolatry may abound without any golden or wooden images to be seen. If men do not worship Almighty God in the face of Jesus Christ, it is certain they have an idol concealed somewhere, if it is not openly set up in an idol temple. If men neglect to enter the house of God to worship, but find some other place where they can assemble and enjoy themselves better, then that other place is in danger of becoming an idol temple. In various ways men can keep up the appearance of being respectable without loving and adoring our blessed Redeemer, and so they repent not of their evil deeds.

Or these verses may mean that the spirit of socialism and radicalism may be so devastating as to carry men back to heathenism, and where they will be so debased as to set up

idols of silver and gold and wood and stone and fall down and worship them.

CHAPTER X.

The first movement of the sixth trumpet continues thus far. There is a second movement to be described in the eleventh chapter. It is not said distinctly why these two are put under one trumpet, but as they are both opposed to Christianity and are going on at nearly the same time, it may be that they will unite in the end, one hurting with the mouth and the other with the tail, and so do their worst to destroy our holy religion. Time will show. Between these two movements comes this wonderful vision of the tenth chapter:

"A mighty angel was seen coming down from heaven, clothed with a cloud and a rainbow was upon his head and his face was as it were the sun and his feet as pillars of fire. And he had in his hand a little book and he set his right foot upon the sea and his left foot upon the earth and cried with a loud voice as when a lion roareth. And when he had cried, seven thunders uttered their voices." There has been seven seals and seven trumpets, and now there are seven thunders. These come in the midst of the sixth trumpet. What events they refer to are not disclosed, because St. John was forbidden to write them. As they come immediately before the general judgment, they may be such as our Lord foretold in the twenty-fourth chapter of St. Matthew—"Wars and rumors of wars, famines, pestilences and earthquakes, the sea and the waves roaring," seven distinct and fearful warnings of the judgment day. Possibly the whole benefit of them to us may be contained in the declaration which the angel proceeded to make:

"Standing upon the sea and upon the land he lifted up his voice and swore by Him that liveth forever and ever, who created heaven and the things that therein are and the earth and the things that therein are and the sea and the things which are therein, that there should be time no longer. But in the days of the voice of the seventh angel, when he should begin to sound, the mystery of God should

be finished, as He hath declared to His servants the prophets." In other words, the judgment day will immediately follow the sounding of the seventh trumpet.

The great solemnity with which this message is announced, the oath with which it is given, no common oath, the earth, the sea and the heavens called on to witness it, all seem intended to make it as alarming as possible. After such a declaration can any one say that he was not warned?

At the blowing of the next trumpet this declares the mystery of God to be finished. This occurs just before the end of the sixth trumpet. Does it not indicate that the events we have been just considering are near the last day? As the sixth is the last working day of the week, so the sixth trumpet shows the last works before the day of doom. In the Niagara river, above the falls, there is a great rushing of the waters and a great increase of the rapids before the final leap. The faster things move, the nearer the end.

This mighty angel had another message to convey. In his hand he had a little book *open*. The first revelations (chap. v. 1) were from a book *sealed*. None but the Lamb, slain from the foundation of the world, could break the seals. This book was already *open*. St. John was commanded to go and take the little book out of the hand of the angel which stood upon the sea and the earth.

"And I went unto the angel and said, 'Give me the little book.' And he said, 'Take it and eat it up and it shall make thy belly bitter, but in thy mouth it shall be sweet as honey.' And I took the little book out of the angel's hand and ate it up and it was in my mouth sweet as honey, and as soon as I had eaten it my belly was bitter. And he said unto me, 'Thou must prophesy again before many people and nations and tongues and kings.'"

This little book could be understood only by eating it—inwardly digesting it. The words may have been easy enough to read—they may have been read already—but to understand them it required study or meditation and patient consideration, something like digesting food in the stomach and assimilating it before it could give strength. It may be

sweet to the taste, but when the real meaning is obtained it will be found bitter to the peoples, nations and kings of the earth. The prophet Ezekiel had a similar message. He was required to eat the roll of a book (chap. viii. 4), in which were written "lamentation and mourning and woe." The prophecies of Ezekiel are considered more like those of St. John than any other. Moses had to fast forty days in the mount before he could see the pattern of heavenly things. Our blessed Lord often taught in parables, which some persons could not understand. The open or outward meaning was often plain enough, but the real hidden meaning was only found by the heart of the faithful. St. Paul said (1 Cor. ii. 14): "The natural man receiveth not the things of the Spirit of God, for they are foolishness unto him, neither can he know them because they are spiritually discerned." So St. John, the bosom friend of our blessed Lord, could not write out this revelation in the ordinary way. He must eat the little book, and when it was thoroughly assimilated he found it bitter. An *open* book cannot be considered as one *sealed* or shut up. How could an open book reveal hidden things? It must be of things read and known—that is, of prophecies before made. It might enlarge, explain or add to them, or it might show in them the operation of hidden and unseen forces which would not naturally be suspected, or it might make those prophecies full of meanings which had never been before perceived. Here commences a marked change in the nature of these prophecies. Heretofore they have been of things never before known, as from a *book sealed*, but now they begin to be of the temple, of the beast with ten horns, of the woman (church) in the wilderness, of Babylon, of Gog and Magog—things before known as from a *book open*.

As we go on it will be found to be a bitter pill to convey to the nations of the earth.

CHAPTER XI.

This is one of the most mysterious chapters of the book. Evidently great events are here predicted in few words, so

that when they come to be fulfilled it will be seen they were understood from the first and took place as God ordained. As some of them are explained at length in subsequent chapters, it will not be necessary to make more than a few observations here.

VERSES 1 AND 2.—“There was given me a reed like unto a rod. And the angel stood, saying: ‘Rise and measure the temple of God and the altar and them that worship therein. But the court which is without the temple leave out and measure it not, for it is given unto the Gentiles.’”

‘The temple, the altar and them that worship therein,’ must mean the faithful—those who worship Almighty God. St. Paul said to the Corinthian Christians: “Know ye not that ye are the temple of God and the Spirit of God dwelleth in you.”—1 Cor. iii. 16. The persons here referred to are Christians, in the temple of God or the church, and worshipping His name. But why measure them? Are they not all “sealed” and faithful—all of one kind? This is the way the world looks at the church. If one member commits a fault all are blamed, as if there was no difference among them. But when the Lord causes them to be “measured,” examined carefully, there is found to be a distinction. There is an inner circle, here called “the temple and the altar and those that worship therein,” and an outer class in the courts given to the Gentiles. It does not say what they worshipped. But the prophet Ezekiel found some in the temple, with their backs towards the altar and their faces to the east worshipping the sun (Ezek. viii. 16). Our blessed Lord is said to have “found in the temple those that sold oxen and sheep and doves, and the changers of money sitting. And when He had made a scourge of small cords He drove them all *out of the temple* and the sheep and the oxen, and poured out the changers’ money and overthrew the tables.”—St. John ii. 14, 15. These were doubtless in the outer courts, which surrounded the temple proper, but still they were considered *in the temple*. So persons may be considered *in* the church—that is, in its outer courts—being baptised into it, and yet have never entered into the holy place where the altar is. It is the same sad truth which our Saviour

declared in His parable: "The kingdom of heaven is like a man that sowed good seed in his field, and at night an enemy came and sowed tares."—St. Matt. xiii. 25. His over-zealous servants wished to root them out; but He said: "Let both grow together until the harvest." The same doctrine was taught in another parable—"The kingdom of heaven [that is, the church] is like a net that was cast into the sea and gathered of *every kind*, which they drew to the shore and gathered the good into vessels and threw the bad away."—Matt. xiii. 47, 48. Such is the church or kingdom of heaven, according to our Lord's teaching. The church upon earth has two classes—the wheat and the tares, good fish and bad—and will have unto the end. In the day of judgment there will be the sheep and the goats. "The tares will be bound in bundles to be burned. But the wheat will be gathered into my barn."—Matt. xiii. 30.

VERSE 2.—"And the holy city they will tread under foot forty and two months."

The holy city here and the temple of God in the first verse evidently mean the same thing, or else the holy city includes the temple and the people of God. The temple and the altar will not be trampled on by them, only the outer courts given to the Gentiles, or the city itself, which is farther off—an extension of the church beyond the courts. Our Lord had said before: "Jerusalem shall be trodden down by the Gentiles until the times of the Gentiles shall be fulfilled."—St. Luke xxi. 24. In the next chapter, xii. 15: "The serpent cast out of his mouth water as a flood after the woman, that he might cause her to be carried away with the flood." In the xvii. chapter, 15: "The waters are said to be peoples and multitudes and nations and tongues." How long will the faithful be overwhelmed by the secular and the worldly. It may mean more than this.

The forty and two months appear again in the next verse.

VERSE 3.—"And I will give power unto my two witnesses and they shall prophecy a thousand, two hundred and three score days, clothed in sackcloth."

Counting thirty days to the month, as the Jews did, forty

and two months make up twelve hundred and sixty days, the period mentioned in this verse. Forty and two months also make three years and a half. The beast also is said to continue forty and two months. The prophet Daniel foretold some great trouble to last for a time and times and half a time (chap. xii. 7). One time, two times and half a time would make three and a half. In this chapter, verses 9-11, the dead bodies of the two witnesses are said to lie in the streets of that great city three days and a half. These numbers, stated in so many different ways, evidently have some mysterious relation to each other. Whether they are to be understood literally or mystically, or whether they are to have one fulfillment or two or three successive fulfillments—as the seventy years of the Jewish captivity in Babylon had—time only will show. It is possible that, as the time draws nigh, some one like Daniel will be raised up to determine the exact meaning. It may mean that the churches are to be overrun with worldly and secular men for twelve hundred and sixty years, or that antichrist is to rage for three years and a half—possibly that the Turks are to trample on the city Jerusalem for twelve hundred and sixty years. If so, that period is almost ended.*

But if the times are not definitely known, it is a great comfort to suffering Christians to know that their trials are to have an end. There is a limit fixed to their oppression. An overruling Providence controls all things. They are in His hands. He has fixed a day when they shall end. How

*In Daniel ix, 24, 25, it is said: "Seventy weeks are determined upon thy people and upon thy holy city. * * * From the going forth of the commandment to restore and to build Jerusalem unto the Messiah the prince, shall be seven weeks and three score and two weeks."

As it was four hundred and ninety years from the time of Daniel to that of our Saviour, that gives the plainest exposition we have of the meaning of prophetic days and times—one day for a year. But, as divine words are full of meaning, it may mean both—the twelve hundred and sixty may be years in some cases and they may be days in others.

For the seventy weeks see—

Ellicott's Old Testament Commentary on Daniel: Excursus on the seventy weeks.

Bishop Wordsworth's Notes on Daniel, chapter 9.

Dr. Pusey's Lectures on the Prophet Daniel, chapter 9.

Handbook to the Bible, by F. R. and C. R. Conder, published by Randolph, New York.

will Christians be encouraged to hold out and bear up under tribulations until that day comes?*

During this great tribulation (St. Matt. xxiv. 21, Dan. xii. 1) there shall be two witnesses, clothed in sackcloth, prophesying—that is, teaching, warning men from God and testifying of His goodness and love.

VERSE 4.—"These are the two olive trees and the two candlesticks standing before the God of the earth."

Candlesticks are said to be churches in the first chapter. Oil is emblematical of the Holy Spirit. When David was anointed with oil by the prophet Samuel (1 Sam. xi. 13) the Spirit of the Lord came upon him. St. John said to the Christians of his day: "Ye have an unction from the Holy One and ye know all things."—1 John ii. 20. Ye have the Holy Spirit.

If, then, the two witnesses are churches, the two olive trees show that they are supplied with the unction of the Holy Spirit, and He works with them. Their testimony is from God.

Verses 5 and 6 show what great power is to be given them. As the prophet Elijah called down fire from heaven to protect himself, so these persons have extraordinary powers given them. As the times grow worse the divine influence which supports His people may be greater.

Some have supposed that the two witnesses here spoken of may be Enoch and Elijah, or two persons raised up by the Spirit of God to be like them. But it seems to be churches rather than individuals, since they are called candlesticks and olive trees. But in verses 8 and 9, their dead bodies lying in the streets of that great city look more as if they were persons.

There being only two shows the great straits to which true religion will be reduced. It will seem as if they two stood alone. Elijah thought so in his day, when he said: "I only am left and they seek my life."

*The Papacy may oppress them for twelve hundred and sixty years and antichrist for forty and two months, twelve hundred and sixty days.

VERSES 7 AND 8.—“And when they shall have finished their testimony, the beast that ascendeth out of the bottomless pit shall make war against them and shall overcome them and kill them, and their dead bodies shall lie in the streets of that great city, which is spiritually called Sodom and Egypt, where also our Lord was crucified.”

In this war, for the first time, *the beast* appears of which so much is written hereafter. It is “Therion”* in Greek—a wild beast. Not Zoon, one of the living creatures around the throne in chapters four and six, which in the English translation were called “beasts,” because that word formerly had a more extensive significance than it has now. Those in the fourth and sixth chapters are more properly called “living creatures,” while this one is a wild beast, ferocious and destructive. In chapter xiii. he is described more fully. In chapter xvii. 5, he is seen carrying that wicked woman on his back.

The three days and a half mentioned here and the three times and a half in Daniel (Dan. xii. 7), doubtless refer to the same great conflict. Daniel said: “There shall be a time of trouble such as never was since there was a nation, even to that time.”—Dan. xii. 1. Our Lord predicted “The great tribulation.”—Matt. xxiv. 21; “Such as was not since the beginning of the world, no, nor ever shall be.” As there can be but one such period, of which there is to be none like it, will not St. Paul’s “Man of Sin” be revealed at that time? He was to appear just before the second coming of the Son of Man, or the general judgment. This period is of the last seal and of the last trumpet, and at the end of that trumpet. Immediately after this the judgment is revealed (verses 14–18). All these prophecies seem to refer to the same great tribulation. St. Paul said there was to be a falling away first, just such as is revealed in the first verses of this chapter, when the holy city is trodden under foot forty and two months. The “Man of Sin is to be revealed” (2 Thes. ii. 3); “the son of perdition,” just as the beast is here said to come out of the bottomless pit (verse 7), “who opposeth and exalteth himself above all that is called God or that is worshipped,

*As in St. Mark i. 13, Jesus was with the wild beasts —“Therion.”

so that he as God sitteth in the temple of God, showing himself that he is God."—2 Thes. ii. 4. Such a man would be ready to slay the two witnesses and do his best to destroy our holy religion. But his time will be short, three days and a half, perhaps three years and a half. For that wicked one, when revealed, "The Lord shall consume with the Spirit of His mouth and destroy with the brightness of His coming."—2 Thes. ii. 8.

This beast and tribulation are to be described more at length hereafter.

Verses 9 to 14 show the temporary rejoicings of the wicked at their apparent triumph over Christianity. The great earthquake (verse 13), will be one of the signs which immediately precede the judgment day.

VERSE 14.—"The second woe is past, and behold the third woe cometh quickly."

From chapter ix., verse 12, to this is all included under the second woe or sixth trumpet. This brings us to the end of this series of events, just as the sixth seal brought us to the end of that series. The solemn oath of the angel in the tenth chapter declared that at the sounding of the seventh trumpet the mystery of God should be finished. What more can there be except to explain and enlarge upon what has been already revealed, the mystery of the beast and the kingdom he is to set up?*

VERSE 15.—"And the seventh angel sounded."

Warnings always precede judgments. There was a great earthquake just before this. The antediluvians were warned by Enoch and Noah; the men of Sodom by Lot. Jerusalem was destroyed by Titus and the Roman armies, but the people were warned before by our Lord and His apostles. In the prophet Malachi it is written: "Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord." The seventh trumpet will, doubtless, be the most alarming of any. It will be a fearful woe to the wicked. Verse 18 says: "The time of the

*See Excursus one, at the end of the volume for more remarks on the seven trumpets.

dead that they should be judged is come," and that "Thou shouldst give reward to thy servants the prophets and to the saints and them that fear thy name." Verses 15-19 describe the rejoicings in heaven over the final success of Christianity when the "kingdoms of this world are become the kingdoms of our Lord and of His Christ and He shall reign forever and ever."

What is to be so terrible to the wicked will be a time of rejoicing to the righteous. One fears and the other longs for the coming of our Lord—the seventh trumpet, their day of rest has come.

The book which the Lamb took out of the hand of Him that sat on the throne (chap. v. 7) was made up of seven seals. They have all been opened and their contents made known. They reach from the beginning to the end of time, although made up of two parts. The first part, the six seals, give the external conflicts, or providential dealings, by which God is to build up His church throughout all ages to the judgment day. The second part, the seven trumpets, gives the internal conflicts, or spiritual movements, among Christians up to the same great day. What more can there be? Is not that book completed here? But before closing. There is another "little book open" given St. John to eat. As the first was *sealed* and revealed things hidden, so this, being *open*, must enlarged on things before known and read—such as the church, the dragon, the ten-horned beast of Daniel, the great city of Babylon, that oppressed and held captive the people of God, and those great enemies of our religion, Gog and Magog. The rest of Revelation seems to be taken out of this little book open which St. John ate.

End of the seven trumpets.

CHAPTER XII.

INTRODUCTORY.

We have now gone through two series of prophecies, carrying them up to the end.

Here commences a third series, mainly explanatory of some things already revealed as from a book open. It gives

a more full and detailed description of them. For instance, the beast was introduced in the last chapter in few words, indicating the last great struggle. And yet, why is so little said about it, except that the subject was to be taken up again and explained more fully? On examining the next chapters it will be found that they are mostly occupied with this subject. They explain it at great length.

• As the seven trumpets went back to the beginning and carried on a new series of events to the end, so this series goes back to the beginning and even before the beginning. The twelfth chapter reveals the commencement of the struggle in the unseen world, and then its transference to this world, and afterwards how it was continued on. It is probably the deepest laid scheme ever made for the destruction of our holy religion.* Beginning in the world of spirits, unseen and unknown to men, it is carried on in this world with the same kind of secrecy. Most men are not aware of its existence. Were it not for this exposure of it by revelation, few men would ever be able to see or comprehend it. Many do not believe after it is revealed—it moves so secretly. There is no wonder that St. John was required to eat the little book before he found its contents made his belly bitter. It is a bitter pill for Christians to take. Since the prevalence of modern skepticism some philosophers and scientists profess to explain all movements among men and nations as if they originated in the human mind, or were the results of human genius or depravity. How much nearer the truth were the ancient poets, Homer and Virgil, who, in the battles and conflicts they described, had their gods mingling in the strife with men and armies. It is true they were heathens and their gods idols, which in the language of Scripture means devils or evil spirits. Those heathen writers, however, saw what modern skeptics fail to see, that there are influences at work among men having an unseen and spiritual origin. Bad as men are in their depravity, there are spirits worse than men setting them on. If there is any one fact more apparent than others in these

*So F. D. Maurice considered it in his work, "The Kingdom of Christ."

revelations, it is that the great movements among men and nations are often prompted and set on foot from another world. The red horse of the second seal started from another world. So did the black horse and the pale horse; they did not originate in the human mind. No man could set on foot these movements. They began in the unseen world, but their effects are seen here in the sufferings and destruction which they cause. The first and second trumpets, and indeed all the trumpets, show the operation of a divine hand in the trials and convulsions of Christendom, as if to contradict the skepticism and unbelief of the day. In Daniel x. 13 it is said: "The prince of the kingdom of Persia withstood him one and twenty days, but Michael, one of the chief princes, came to help him." Whether there is an angel appointed over every nation to guide it—a guardian angel, as it were—we may not be sure. But the unity of a nation looks as if one spirit was controlling it. The long continuance of a movement for ages, or holding on of a passion or prejudice generation after generation, looks as if the spirit survived after the men with whom it began had died out. The same spirit rules a nation for centuries, and yet the actors change many times. What is that one spirit?

VERSE 1—"There appeared a great wonder in heaven: a woman clothed, with the sun and the moon under her feet and upon her head a crown of twelve stars."

This represents a person of great dignity. The sun shows her to be an enlightening and governing power; the moon, that she shines not by her own light; the crown of twelve stars looks as if adorned by the glory of the twelve apostles. St. Paul called the Christians in Thessalonica "*His crown* of rejoicing," as if the souls converted would be so many jewels in His crown of righteousness. She is called a wonder—that is a sign; not the thing signified, but a sign of it. In verse 17, the last of this chapter, "Her seed are said to keep the commandments of God and have the testimony of Jesus Christ." They are faithful Christians—the "sealed" of the seventh chapter, and those that worship God in the temple in chapter xi. verse 1; the one hundred

and forty-four thousand in chapter xiv. It is another way of representing the faithful as the bride, the Lamb's wife. She appears again in chapter xix. as one adorned for her husband. David sang her praises in the forty-fifth Psalm, and Solomon in his Song of Songs. St. Paul described her in the fifth chapter of Ephesians: "That He might present her to Himself as a glorious church, not having spot or wrinkle or any such thing."

VERSE 3—"And there appeared another wonder in heaven: and behold a great red dragon, having seven heads and ten horns and seven crowns upon his heads.

In the second seal there was a *red* horse. Here is a red dragon; afterwards, in chapter xvii., the one he carries is draped in scarlet, a deep kind of red. Is not this the rider upon the red horse, with the great sword in his hand? He is the author of the blood shed, and he wishes to shed more.

VERSE 4—"And his tail drew the third part of the stars of heaven and did cast them to the earth.

Either the third part of the angels in heaven who fell from their high estate with him, or else the third part of the bishops and clergy on earth whom he seduced from their allegiance to Christ by his false teaching—his tail. It probably means both, as will be seen afterwards.

VERSE 4.—"And he stood before the woman to devour her child as soon as it was born."

Who but such a wicked spirit could have moved Herod, the king, to slaughter all the infants in Bethlehem, for the purpose of putting out of the way "Him who was to rule all nations with a rod of iron." But, by the providence of God, the child escaped into Egypt and came back to Judea, and after performing His wonderful works of mercy and love and making an atonement for sin, "was caught up to God and His throne."* "The first born of every creature"

*The first two seals revealed the same truths. The white horse represented and led forces on one side, and the red horse those on the other. Here the church is the victim, and the dragon the persecutor. It is another way of representing the struggles which Christians have to pass through. St. Paul said: "We fight not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places."—Eph. vi. 12. All through the Scriptures there are two classes, the good

(Col. i. 15) was also the first born of the church; "that in all things He might have the pre-eminence" (Col. i. 15, 18). All others are born into the kingdom after Him. As He said to Nicodemus: "Except a man be born of water and the spirit, He cannot enter the kingdom of God."—St. John iii. 5.

The rod of iron with which He is to rule all nations shows His love to be as strong as iron. Nothing can break it. Persecutions, ignominy, all the sufferings in the garden, all the contumely heaped upon Him in His trial before the Sanhedrim, Herod and Pilate—nothing could change His invincible determination to save man. And He carried it out with an inflexible purpose, strong as iron, until He died on the cross and shed His precious blood for the sins of men. Such was His love. Such is the rod—the love with which He is to rule all nations.*

VERSE 6.—"And the woman fled into the wilderness, where she hath a place prepared of God that they should feed her there a thousand two hundred and three score days."

This time, a thousand two hundred and three score days, shows an intimate connection with the two witnesses in chap. xi. 3, and the holy city trodden under foot forty-two months. This would make it refer to the last great struggle of three days and a half with antichrist, or to a long continuance of depression when the true spirituality of the kingdom is obscured by worldliness and pride—the ten kings oppressing the church under the form of patronage—the bride in her beauty being out of sight in the wilderness, as it were. It may refer to both.

VERSES 7 TO 13.—There was war in heaven.

These verses lay open a view into the world of spirits. They show that before there was any trouble on earth, it began in heaven. Michael and his angels fought against

and the bad; opposing forces—the followers of Christ and those of the wicked one. They are to be found in the church itself, as Judas was among the apostles and Ham in the ark. "All that will live godly in Christ Jesus shall suffer persecution."—2 Tim. iii. 12.

*Some think because Christ governs the church by love that it is a weak government and they can do as they please. But they find in the end His love is strong as iron and sharper than a two-edged sword.

the dragon and his angels. It reveals more particularly who the dragon is—"That old serpent, the devil and satan, which deceiveth the whole world." His manner of operations is here exposed; he works by *deceit*. Under pretense of being good, he seduces persons into evil. Without being aware of it, they come under his influence and help on his schemes when they think they are serving God. To blind our blessed Lord he quoted scripture; but he was cast out into the earth. There is a great struggle to be described in the subsequent chapters. Some might say it was all of the earth, earthy—made up of human passions, of the ambition and pride of men. But here it is revealed that this great struggle had its origin in the unseen world. There was war in heaven first and then, satan being cast out, there is war on earth; and here we see who originates and carries on this war. There is a deeper scheme than any man could contrive, and a fiercer struggle than if only men were engaged in it.

VERSE 13.—"And when the dragon saw that he was cast into the earth he persecuted the woman which brought forth the man child.

The severity of this persecution and the manner in which he will carry it on are detailed more fully in the subsequent chapters.

VERSE 14.—"And to the woman was given two wings of a great eagle, that she should fly into the wilderness, into her place, where she is nourished for a time and times and half a time."

This "time and times and half a time," while the woman was in the wilderness, is in verse six said to be twelve hundred and sixty days. This period indicates a condition like that in the fourth trumpet, when the sun, moon and stars were darkened, when the churches were secularized and overrun by worldly men, who affected the dignity and pomp of this world rather than the simplicity which is in Christ, when wealth, luxury and splendor became of more importance to some men than true piety. Christians might be in humble life serving Christ faithfully and never known by such men, as the Son of God "was in the world" incarnate and "the world knew Him not."—St. John i. 10. The seven thousand faithful in Elijah's day were in obscurity.—1 Kings

xix. 18. Our Lord said: "The kingdom of God cometh not with observation. It is within you."—Luke xvii. 20, 21. "Christ in you the hope of glory."—Col. i. 27; 2 Cor. xiii. 5. Many a man's heart may be on divine things and yet, as St Paul said of wisdom: "None of the princes of this world knew it."—1 Cor. ii. 8. All through the dark ages there were, doubtless, many faithful souls serving God in their generation, who never attracted the notice of the historian. The church was in the wilderness and the serpent cast out of his mouth a flood of worldly men, who claimed all the honors and emoluments and arrogated the very name of the church exclusively to themselves, and united with ten kings in ruling, while the true followers of our blessed Redeemer were obscured.

This "time, times and half a time" is here stated in the same words that were given to the prophet Daniel, chap. xii. 7—when the angel "lifted up his right hand and his left unto heaven and swore by Him that liveth forever and ever that it shall be for a time and times and a half;" that is, twelve hundred and sixty days, as in verse six. It shows that St. John and Daniel both saw the same visions and revealed the same events, only St. John, coming later, saw more.

VERSE 15.—"And the serpent cast out of his mouth water as a flood after the woman that he might cause her to be carried away with the flood."

This is explained more in the next chapters—how he overwhelmed the church with a flood of his followers and made worldliness prevail like tares in the kingdom of Christ. But some of them were, doubtless, truly converted, and the evil ways of some were modified so that the earth helped the woman and the designs of the enemy were partially frustrated.*

Verse 17 has been explained. It shows this chapter to be

*Sometimes when a heathen king or prince was converted to Christianity, many of his subjects would follow him immediately and be baptised. Read the life of Boniface, the first great missionary to Germany, and the progress of religion in those ages.

Milman's *Latin Christianity*, volume 2.

Palmer's *Compendium of Church History*.

Mosheim's *Ecclesiastical History* or Southey's "*Book of the Church*," chapters 3 and 4, etc.

preliminary, and to introduce the war which the dragon is to make on the woman and the remnant of her seed, which keep the commandments of God and have the testimony of Jesus Christ—that is, the faithful in the churches. How this warfare is to be conducted is now to be revealed in the next chapters.

CHAPTER XIII.

THE BEAST.

VERSE 1.—“And I stood upon the sand of the sea and saw a beast come up out of the sea, having seven heads and ten horns, and upon his horns ten crowns and upon his heads the name of blasphemy.”

In verse two of this chapter there is seen another beast rising up out of *the earth*. This comes from *the sea*. If the earth means the Holy Land or the people of God, as we have seen under the first trumpet, by way of contrast “*the sea*” would mean the other nations or the Gentiles, as in the second trumpet. This beast, therefore, was seen to rise up from among the Gentile nations.

VERSE 3.—“And all the world wondered after the beast.”

VERSE 5.—“And there was given him a mouth, speaking great things.”

VERSE 5.—“And power was given him to continue forty and two months.”

VERSE 7.—“And it was given him to make war with the saints.”

VERSE 7.—“And power was given him over all kindreds and tongues and nations.”

A person could scarcely read this without thinking of the beasts which the prophet Daniel saw and described in his seventh chapter, one of which was so like this that if we compare them together we shall find that—

1. Both beasts arose from the same place, *the sea*.
2. Both beasts had ten horns.
3. Both had a mouth, speaking great things—one speaking against the Most High, the other blaspheming.
4. Both made war with the saints—persecuted Christians.
5. Both were *beasts*—that is, wild beasts, fierce and destructive.

6. Both continue the same time—one forty and two months and the other a time and times and a half ; that is, three years and a half or forty-two months. Compare verses 6 and 14 of chapter xii.

7. Both were near the end of the world because the judgment of God falls upon them both, and it is the last judgment.—Rev. xi. 13, 14, and Rev. xix. 19 : Dan. vii. 9, 22.

8. Both beasts had universal dominion given them.—Dan. vii. 23 and Rev. xiii. 7.

As there are not in the Scriptures any other beasts like these, and these two are so similar—ferocious and wild, with ten horns and coming near the end of the world—there is no reason to doubt but that the prophet Daniel and St. John saw the same beast under different circumstances. The last characteristic seems decisive of their identity. *There could not be two universal dominions at the same time.* There must be *one* over all.*

The difference between the two accounts lies mainly in this: Daniel did not mention the seven heads, but he did not say that his beast had only one head. If he had, there would have been a contradiction. He said his beast was “dreadful and terrible and strong exceedingly and diverse from all the beasts that were before it.” Its terribleness and its being diverse from all the beasts may have been in its seven heads. The two accounts would then agree.

Or, the heads may have arisen one after another. In chapter xvii. St. John said, speaking of them: “Five are fallen, one is and the other is not yet come.” This would make them successive. If so, Daniel did not see the whole movements of the beast as St. John did, and therefore did not mention things which St. John saw. There is no contradiction between the two accounts. One noticed some

*There are eight points of similarity or identity mentioned here. There will be found many more pointed out in considering the seventeenth chapter. Indeed, the number of them increases all through the next five chapters.

St. John mentions that the ten horns had ten crowns, which connects it with the beast in the seventeenth chapter, verse 12, where the ten horns are said to be ten kings. They reign with crowns on their heads. In Daniel this is not noticed. St. John coming later, with the open book in his hand, saw more and explained more fully.

things which the other did not, just as men always do. No two men see things and state them exactly alike. For instance, Daniel's beast was to "devour the whole earth, tread it down and break it in pieces;" St. John's had "power over all kindreds and tongues and nations," which are simply different ways of stating the same thing—universal dominion.*

WHAT THIS BEAST INDICATED.

The prophet Daniel's account of it is in his seventh chapter. He saw four beasts come up out of the sea. The first was like a lion and had eagles' wings. The second beast was like a bear, which had three ribs in the mouth of it. The third was like a leopard, which had upon the back of it four wings of a fowl. The fourth beast was dreadful and terrible and strong exceedingly. Afterwards the angel explained this vision (verse 23): "The *fourth beast*," he said, was to be "the *fourth kingdom upon the earth*."

The beast, therefore, of St. John and of Daniel was to be a *kingdom*—the fourth kingdom upon the earth.†

What were the other three beasts and this fourth kingdom? In the second chapter of Daniel four kingdoms are also described in a vision to Nebuchadnezzar, the king. He saw a great image made up of four parts. The head was of gold, the breast and arms of silver, the belly and thighs of brass, and the legs of iron.

Afterwards the prophet Daniel explained this vision to the king. "Thou art this head of gold." He ruled in Babylon, the greatest of cities and the glory of the Chaldeans excellency. There was something magnificent about him and his reign, compared with other nations. After him the prophet said: "There is to arise another kingdom

*How could there be two such at once? The fourth beast of Daniel seems to carry up history to the general judgment. Verse 10, seventh chapter: "The judgment was set and the books were opened." After the beast kingdom comes the ten horns, the ten governments of Europe. After the ten horns comes "the little horn," the most terrible of all; after him the judgment. Where is there any place for another kingdom with universal dominion? After that the saints of the Most High will possess the kingdom (verses 14-29).

†This is implied in his devouring the whole earth and treading it down, and his having power over all kindreds and nations.

inferior." Then "a third kingdom of brass," which was to rule over all the earth. And then "a fourth kingdom," which shall be strong as iron, "that breaketh in pieces and subdueth all things."

HOW THIS VISION IS TO BE UNDERSTOOD.

The prophet Daniel explained it to King Nebuchadnezzar. The four parts of the image represented four kingdoms that were to oppress the Jews; Nebuchadnezzar was to be the first. There were to be three succeeding him. The history of the times shows the truth of this. From the time of Daniel the Jews were always in subjection to a foreign nation, and more or less oppressed. Under David and Solomon they were a great people and mighty nation—dependent. But after that time they gradually declined until Nebuchadnezzar came and took them captives, destroyed the temple and Jerusalem, and carried Daniel and the people into captivity. His was the head of gold, or first nation. They held the Jews in subjection seventy years during the Babylonian captivity until Cyrus, king of Persia and Media, came and took the great city Babylon. He liberated the Jews and sent them back to rebuild the temple and Jerusalem but kept the government over them, as you see in Ezra and Nehemiah. This was the second nation to which the Jews were subjected. They kept them in this manner until Alexander and the Greeks* came and conquered Persia and the east. Here was the third nation holding them in subjection. This continued with scarcely an exception under his successors. There were a few times that the Jews, under the Maccabees, defeated the Greeks; but as a general thing the Greeks oppressed the Jews until overcome by the Romans. The Romans held the Jews in subjection until St. John's day. They were the fourth nation ruling over Judea.† Thus Daniel's explanation corresponded with

*Alexander the Great was king of Macedon, but as he had all Greece with him he is usually called king of Greece.

†If Egypt had conquered Palestine and held it for two or three hundred years, there might be some reason for doubt. But she did not; neither did any other nation. History shows four nations to have ruled over the Jews and oppressed them from the time of Daniel on, and only four.

history. This explanation is so obvious that, as a general thing, it has been always understood in this way.

These four kingdoms help to explain the four beasts of the seventh chapter of Daniel, of which the fourth—that of St. John and Daniel—was to be the fourth kingdom upon earth.

ST. CYRIL'S INTERPRETATION OF IT.

To show that the explanation has been clear and uniform from the first, here is subjoined St. Cyril's account of it. He was archbishop of Jerusalem in the fourth century. He preached in the church built over the holy sepulchre a course of lectures on the first principles of Christianity—the catechism. In discoursing on the second coming of Christ he explained these prophecies of Daniel; or, rather, he gives what he calls "the church's tradition," as if there had been from the first but one opinion among Christians. This, in his fifteenth lecture, he states to be as follows:

"The fourth beast shall be the fourth kingdom upon the earth, which shall surpass all kingdoms. And this kingdom is that of the Romans has been the tradition of the church's interpreters.* St. Cyril goes on further to say: "The first kingdom was that of the Assyrians and the second that of the Medes and Persians, and after them that of the Macedonians was the third. So the fourth kingdom now is that of the Romans."

This was written about the year 350, so near the times of the Apostles—and in the city of Jerusalem, too—that there could scarcely be more direct testimony.

A consideration of the terms of the prophecies will show how true this is. Daniel told Nebuchadnezzar the next kingdom after his was to be inferior. Cyrus was a great general and conqueror, but his kingdom never attained to the magnificence of the Assyrian monarchy, which built the

They are put into one image in the vision to Nebuchadnezzar because they did one work together in oppressing the Jews, or persecuting the people of God. All opposition to Christ was combined in that one image. It was the great enemy that the faithful were to fear.

*The Catechetical Lectures of St. Cyril. Translated, with notes. Oxford: Parker, 1839. Page 190.

walls of Babylon and made it one of the seven wonders of the world. In the seventh chapter the second beast, "the bear, had three ribs in the teeth of it," which in chapter xi. verse 2, is explained to mean: "Behold, there shall stand up yet three kings in Persia, and the fourth shall be far richer than they all and by his strength, through his riches, he shall stir up all against the realm of Grecia." This clearly predicts Xerxes with his army of millions invading Greece. Again (chapter vii. verse 5): The third beast, "the leopard," had four wings of a fowl upon the back of it. This corresponds with history.

The Macedonian or Grecian kingdom, after the death of Alexander, was divided into four dominions under his four great generals. Then it had four heads. Here the beast is said to have four heads. There was nothing in the Persian or Roman kingdom like this. The crowning proof of the correctness of this interpretation is found in the words of the angel (Dan. ii. 44): "In the days of these kings shall the God of heaven set up a kingdom which shall never be destroyed." These prophecies, therefore, could not be applied to anything which happened after our Saviour's time. For John the Baptist began his preaching with, "The kingdom of heaven is *at hand*." Our blessed Lord commenced in the same way. He did not preach in the time of the Persian or Grecian empires, but He did in that of Rome. It was under that empire, the fourth kingdom upon earth, that He began His reign and set up His dominion in the hearts of Christians—a church or kingdom which has continued to the present day, and doubtless will continue forever. What St. John saw coming up out of the sea with seven heads and ten horns was the old heathen empire of Rome. It was no new revelation; it was the book already opened.*

*That the beasts in Daniel's vision were nations or empires, consider the eighth chapter and the vision of a ram with two horns and a he goat with a notable horn between his eyes, which, being broken off, four came up in its place. The angel, in explaining it to Daniel, said expressly: "The ram which thou sawest having *two* horns are the kings of Media and Persia"—two nations united under Cyrus; and "the rough goat is the king of Grecia. The great horn between his eyes is the first king. Now, that being broken, whereas four stood up for it, four kingdoms stood up out of the nation, but not in his power."

Alexander the Great had no successors of his own family that

VERSE 2.—“And the beast which I saw was like unto a leopard and his feet were as the feet of a bear and his mouth as the mouth of a lion.”

Of the four beasts in Daniel's vision, chapter seven, the first was like a lion, the second like a bear and the third like a leopard, the fourth “dreadful and terrible and strong exceedingly.” As the Roman empire came last, and had conquered the Grecian and other empires and included them under its power, to represent it as combining the appearance of the leopard and the bear would be according to history. Rome acquired much of its learning and polish from the Greeks? Why should it not be represented as “a leopard?” It gained its riches from the east and was as destructive as ever the Persian monarchy was—as fierce as a bear and, like the Assyrian, bold as a lion.*

VERSE 2.—“And the dragon gave him his power and his seat and great authority.”

There was one thing peculiar about the ancient Romans and in which they differed from all other people. The desire for conquest was great in the Assyrian empire for a time. Nebuchadnezzar claimed to be king of kings. His conquests were so great that he felt himself like an universal ruler. See in Daniel's fourth chapter how his pride was humbled. Alexander the Great had, doubtless, an indomitable lust of dominion, but he did not hand it down to his successors. In Rome, however, this spirit once aroused, held its sway for ages; if anything, it grew stronger as time rolled on. Their great men might die and change, but the spirit remained. A consul might be slain in battle and an army defeated, but there was another consul to take his place and another army to fight as bravely as if nothing had happened; the same old spirit was in it. Pyrrhus came

amounted to anything. His great generals so overshadowed everything that they divided his dominion among themselves. Of these one became king of Antioch, which was north of Judea, and another king of Egypt, which was south of that country. The conflicts between these two kings or countries, “the king of the north” and “the king the south,” are predicted at length in the eleventh chapter of Daniel.

See Excursus two, on the harmony of the prophecies, at the end of this volume.

over from Epirus and with his elephants, a new and unheard of kind of warfare to the Romans, put their armies to flight; but he could not break their spirit. New armies were raised and struggled on until they were victorious. The Carthagenians swept the seas with their fleets. But the Romans, unaccustomed to navigation, soon learned how to build fleets and man vessels-of-war, and made themselves more powerful than their enemies, showing an indomitable will. Hannibal, one of the greatest of generals, came from Spain over the Alps and invaded Italy, and overcame every army that Rome could send against him. For seventeen years he held the country in subjection around the city. But no one despaired of the republic or thought of giving up. When he was at the gates of the city they sent out reinforcements to Spain to keep up their conquests. Other cities have done this for a time and then they give up. Rome never gave up. Other nations have had a great general or a great king or two, and then their greatness ended. Rome had no end to her great men. There was a continued succession of conquests—from city to city, from province to province, from nation to nation. For seven hundred and fifty-three years it is said the temple of Janus was but three times shut. It was open in war; it was closed only in peace. What kind of a spirit must have possessed a nation that for more than seven hundred years they were in continual warfare against their neighbors! What a determination to fight and conquer! Only three times in so many years to stop and rest, and those rests were short. They could have no equal; they could endure no rival. Every one must get down and humble himself before them. See how they pursued Carthage; one war against that city was for twenty-three years. They hardly gave themselves rest before they began another. For more than one hundred years they struggled against that rival city with a vehemence that was unaccountable. Cicero only spoke the general animosity of the people when he said: "*Delenda est Carthago*"—Carthage must be destroyed. Why could not another great city be endured on the Mediterranean? Because it was a rival. Rome must be first or nothing. When

Regulus, one of their great generals, was taken captive in Africa, he was sent back as an hostage in hope that he would, in order to gain his liberty, persuade his countrymen to peace. But he preferred going back rather than have Rome dishonored. He advised them to continue the war, and he went back to die. Such was the spirit of their men—die or conquer. For more than a thousand years this indomitable spirit ruled that nation. How do you account for it? If there had been no revelation on the subject skeptical persons might find in it nothing but some peculiarity of the human mind. But there is a direct revelation that there was to be one nation to which the dragon was to give “his seat and power and great authority.” What nation is it? Can you tell? How can there be any doubt as to this being the one? Here was something not wholly human. Human things die out; one or two generations and they are ended. But this one had no end.

If there had been two or three nations which had the same spirit for a thousand years or so, there might be some reason to doubt to which it should be applied, but when there has been but one how can there be any room for hesitancy?

Here is something unaccountable on ordinary principles. Does it not coincide with the revelation of the text that there was in it a spirit with the most indomitable will and power—the spirit of the mightiest of fallen angels?

St. Paul wrote (1 Cor. x. 20): “The things which the Gentiles sacrifice they sacrifice to devils and not to God.” The ancient Romans worshipped idols and made sacrifices to them—that is, to devils. All their religion was of this character—satanical. Was it anything strange that satan himself should make such a place his chief seat and give his authority to it? If a legion—that is, five thousand—devils were cast out of one man, the maniac of Gadara, what would hinder his possessing a nation given up to devil worship? Satan’s seat was once at Pergamus (Rev. ii. 13), but afterwards he removed it to Rome.

His object is apparent. He meant to build up a power so strong that he could crush out Christianity when it

began. "He stood before the woman ready to devour her child as soon as it was born" (chapter xii. 4).

VERSE 8.—"And I saw one of his heads as it were wounded unto death, and his deadly wound was healed, and all the world wondered after the beast."

There was, then, to be an apparent destruction of the beast, under one of his heads—wounded unto death—but it was not to be so bad but that it might be revived and become as great or greater than before, so that all the world would wonder after the beast.

The old heathen empire of Rome came to its end in Western Europe in the fifth century under its emperors, and there have been no emperors there since—no reviving of the power in the same way in which it existed before. That kind of government was dead. When the Assyrian empire came to an end there was no reviving of it; Babylon has remained a desolation ever since. Neither was there to the Persian or Grecian empire; Athens, Sparta, Antioch, all passed away as governing cities. But it was not so with Rome. After a decadence for a hundred years or so, she began to lift up her head again and exert power, and for the last one thousand years she has been a governing city in Europe. And if all the world has not wondered after her greatness, there is no doubt but that she would like to have them do it. She makes every effort to that end.

As the next five verses come after the deadly wound was healed, they may apply to this revived power—that is, the beast from the earth described below.

If they had come in at the end of the chapter they would have required little explanation. There seems to be an apparent increase or growth in the iniquity of this beast kingdom until it finally culminates in great iniquity. As the second beast from the earth (verse eleven) exercises all the power of the first beast before him, makes an image of that beast and teaches men to worship the image, he is substantially the same power continued under another form. It is the same wickedness under different names, persecuting Christians growing all the time worse until it culminates in *the man with the mystic number, six hundred and sixty-six.*

In the same manner, in the seventh chapter of Daniel, the fourth beast kingdom, with its ten horns, grew on until there came up after the rest "the little horn," evidently more destructive and worse than the rest. In the seventeenth chapter of Revelation the angel, in describing the seven heads of the beast, intimates there will arise after the others "*an eighth head*," which is not another, but such an embodiment of them all, or the spirit of them all, as to be called *the beast himself*. The full development of this system of iniquity is, therefore, in the future. The ending of it is to be something bad, exciting the astonishment of Daniel and St. John. These five verses, therefore, which describe the wickedness of this beast kingdom, may yet prove true to the very letter; the fullness of their meaning may be yet to come. But in the gradual growth of this iniquity enough may be found already manifested to show what it may ultimately amount to. The spirit of hostility to Christ is already existing, and it has accomplished so many things to the injury of our holy religion that we may well fear it will ultimately do all which is here foretold. In our Lord's description of the judgment upon Jerusalem (Matt. xxiv., Luke xxi.) there are many expressions too strong to be applied to that city. They evidently refer to the last judgment. The two are so near alike that they may be described together; one principle governs them both. The greater judgment includes the lesser. So, in this case, we can see enough now to fear what is coming.*

VERSE 4.—"And they worshipped the dragon which gave power unto the beast and they worshipped the beast, saying, Who is like unto the beast? Who is able to make war with him?"

The ancient Romans considered themselves invincible; that no one was able to make war with them, just as the

*When our Lord said, "When ye shall see Jerusalem compassed with armies" (St. Luke xxi. 20), it is plain He was speaking of the destruction of that city; but when He said, "All nations shall be gathered before Him," it is of the general judgment. In St. Matt. xxiv. 21, He said: "There shall be great tribulation such as was not since the beginning of the world." The greater tribulation at the general judgment must include that in the destruction of Jerusalem; they were to be so much alike. So, in this case, the greater development of iniquity at the end will only exhibit the same spirit which has existed all through, but in the end will show greater malignity.

Papists think there is none like unto the pope. No one can prevail against him. He is in one sense the sole vicar of Christ; there is none like him on the earth. The ancient Romans sacrificed to the genius of the emperor. The martyr Polycarp was condemned because he would not offer this sacrifice and swear by the genius of Cæsar. He evidently considered it idolatrous.*

When the cardinals elect a pope one way of showing their assent is to kneel down before him and do him homage. This is defended on the ground that it is no more than is done to a king, but it may mean more. There are few kings that require such abject submission, except among the heathen. At certain festivals, it is said, the pope is placed in a chair and seated *on the altar of God*, and men bow down before him and do him homage. If this is done now, what more can be required when the man with the mystic number six hundred and sixty-six shall require men to worship him?

VERSE 5.—“And there was given unto him a mouth speaking great things and blasphemies, and power was given him to continue forty and two months.”

Our Lord said, “There is none good but one, that is God,” so it is true there is none infallible but one that is God. If the pope, therefore, is infallible, there is great danger of its being pressed so far as to be blasphemous. It is said that Bellarmine, one of the greatest of the Papal writers, calls him “*The Lord God*, the Pope.”† If this is done now, what shall there not be when the Man of Sin himself shall be revealed?

The forty and two months refer primarily to that time when the beast is to rage so ferociously for three days and a half, or a time and times and half a time; but it may have a secondary reference to the time when the church was in the wilderness for twelve hundred and sixty days, oppressed by this corrupt power—that long time of the dark ages while

*Eusebius' Ecclesiastical History, chapter 15.

Circular Epistle of the Church of Smyrna on the martyrdom of Polycarp.

†See remarks under verse three, chapter seventeen, and the authors quoted.

the faithful were obscured and overruled by worldly and rapacious men who claimed to be the main followers of our blessed Lord and called themselves the church.*

VERSE 6.—“And he opened his mouth in blasphemy against God, to blaspheme His name and His tabernacle and them that dwell therein.”

That this will yet prove true no one can now deny. It was true in the first ages of Christianity, when the Romans were accustomed to blaspheme Christ. See an account of the martyrdom of Polycarp.

Blasphemy is of two kinds: direct and indirect, as when God is compared to something disreputable. If a bad man should chance to be Pope and they called him the Vicar of Christ, it would bring reproach upon that adorable name. It would be like blasphemy.†

VERSE 7.—“And it was given unto him to make war with the saints and overcome them, and power was given unto him over all kindreds and tongues and nations.

The ancient Romans felt that they ruled all nations. They made war upon Christianity, and in ten great persecutions tried to destroy it. They put a great many Christians to death.

During the dark ages and afterwards, the spirit that ruled the papacy caused many to be put to death for what they called heresy or their religious opinions. The Albigenes in France were cut off by the thousand. Armies were raised to go and kill them because they would not submit to the

*The forty-two months make three years and a half or twelve hundred and sixty days, counting three hundred and sixty days for a year, as the ancients did. There was a tradition among the Romans that their nation was to last twelve centuries, derived either from the twelve ravens which Romulus considered an omen or possibly from some wandering sybil who had heard of the prophecy of Daniel. However it came to exist, it corresponded remarkably with history. They counted Rome as founded seven hundred and fifty-three years before the Christian era. It was taken by the Goths and the emperor carried away in the year 476 of the Christian era. These two periods make up twelve hundred and twenty-nine years, almost twelve hundred and sixty. Could anyone foretell the duration of any modern government, as England or Germany, as near as that?

†See the blasphemous expressions as quoted in Dr. Pusey's *Eirenicon* and T. H. Horne on *Mariolatry*, which some Romanists apply to the Virgin Mary, or

Southey's *Book of the Church*, chapter ten.

Pope. The inquisition was instituted as a society to carry on this bloody work. What is yet to come may be inferred from the further prophecy of verse eight.*

VERSE 8.—“And all that dwell on the earth shall worship him whose names are not written in the Book of Life of the Lamb slain from the foundation of the world.”†

The ancient Roman empire is always considered a universal empire. She conquered and held in subjection all the known nations; they, at least, thought so. Papal Rome likewise claims dominion over all Christian countries, and she is the only power in Christendom that makes that claim. She is making every effort and doing her very best to bring all people under her control. She claims already two hundred millions of followers. She has immense wealth and power to bring about the desired end. The Christian world has never seen such a stupendous combination of forces to bring all things under one control.‡

But there is one consolation in this verse. The papists can never succeed over those whose names are written in the Lamb's Book of Life. What a comfort this will be to those who have to suffer in the times of the Man of Sin when he seems to be carrying everything before him. All but these are to be given into his hand.§ Can anyone hold too fast

*See article *Albigenses* in *Encyclopædia Americana*.

Robertson's *History of the Church*, volume six, pages 106 and 204.

Milman's *Latin Christianity*, volume five, pages 185 to 218.

Cyclopædia of Biblical and Theological Literature, by Drs. McClintock and Strong, article *Albigenses*.

More full references on this subject will be found under chapter seventeen.

†All worship is addressed to Almighty God through the one mediator, Jesus Christ (St. John xiv. 6, 1 Tim. ii. 5), or else it goes to his adversary (1 Cor. x. 20). It is worshipping the beast or the dragon which gives power to the beast. See in many Romish books of devotion prayers to the Virgin Mary and the saints.—Southey's *Book of the Church*, chapter ten.

‡See Barrow on the Pope's Supremacy, introduction.

The Pope and the Council, by Janus, page 13.

Article *Vatican Council* in Johnson's *Cyclopædia*.

Robertson's *History of the Church*, volume four, pages 293 and 294.

Milman's *Latin Christianity*, volume three, pages 497 to 500.

§Some persons think it strange that leading Protestants have been seduced to join the Roman communion. Should they not study this verse, that everyone whose name is not in the Book of Life is in danger of that delusion? Every Christian should be sure that his faith rests firmly on the rock, Christ Jesus.—1 Kings xii. 28-30; St. Matt. vi. 24.

to that blessed Redeemer who shed His precious blood for our sins? Hence came this warning to arouse and alarm men to be on the watch.

VERSE 9.—"He that hath ears to hear, let him hear."

Such a warning our blessed Lord was accustomed to give when there was great danger. Will it succeed in awakening men to a sense of the perilous times which are coming?

Only a few observations have been made here on these last five verses, because the same strong expressions nearly occur again in the seventeenth chapter, where many more facts are cited and explanations made. Indeed, that chapter should be read in connection with this in order to get a complete view of this kingdom of the beast and the harm it is yet to do to our holy religion. The two chapters together make up one account.

VERSE 10.—"He that leadeth into captivity shall go into captivity. He that killeth with the sword must be killed with the sword."

"Here is the patience and faith of the saints."

Our blessed Lord did not resist Roman authority. He taught: "Render unto Cæsar the things that are Cæsar's and to God the things that are God's."—St. Matt. xxii. 21. St. Paul did not preach sedition, although he was unjustly imprisoned two years in Cæsarea and two years more he was bound with a chain in Rome. He wrote: "The powers that be are ordained of God. Whoso resisteth the power resisteth the ordinance of God."—Romans xiii. 1-2. The early Christians, while passing through severe persecutions for more than three hundred years under Roman authority, never raised an insurrection. They trusted that God would relieve them in time, as He did. They overcame by prayer, by suffering and by the blood of the Lamb. The marvelous spiritual vitality which they exhibited and wonderful hold on eternal life which they had, showed their faith in promises like this. How it will be when the great day of trial comes remains to be seen.

At the Reformation there was a good deal of fighting between the Reformers and the Papists. In England, Scotland

and Sweden the Reformers succeeded; in France they failed. If they had fought less, perhaps they had succeeded more. Faith and patience are more mighty than the sword. Christ's suffering on the cross and Christians suffering unto death, have been the seed of the church.

THE SECOND WILD BEAST—THE BEAST FROM THE EARTH.

VERSE 11. — "And I beheld another beast coming up out of the earth. And he had two horns like a lamb and he spake as a dragon."

This beast came from a new place. The first arose from *the sea* (verse one), this from *the earth*. We have seen that "the sea" represents the Gentile nations (page 40); the earth, the holy land or the people of God (chapter viii. 7; 1 Peter iv. 17). In the language of the Bible, heathen and idolatrous nations have no stable foundation. They are like the chaff which the wind scattereth away from the face of the earth (Psalm i. 4), or like the troubled sea which cannot rest, unstable and tossed with the winds (Isaiah lvii. 20). The only sure foundation is built on the rock (St. Matt. vii. 24, 25). It is with the people of God, the land of promise, the earth, in contradistinction from the sea. In the language of the Bible, there are only two states of existence. Our Lord said: "He that is not with us is against us." Men must be either in the favor of God or else they are out of it. The first beast showed no signs of Christianity whatever. He came from the sea and represented a heathen empire. The second beast arose from another place, the earth. If the first was heathen, out of the favor of God, this must have arisen from those in the favor of God, among Christians. He showed various signs of Christianity—"He had two horns like a lamb." The first was like a lion, a bear, a leopard—wild, destructive, fierce, cruel. This exhibits one of the most expressive traits of our holy religion. The charge to St. Peter was, "Feed my lambs." The prophet Isaiah said: "He shall carry the lambs in His bosom" (chapter xl. 11). In the remarkable vision at the beginning of these revelations our adorable Master appeared to the assembled hosts of heaven as "a Lamb as it had been slain." To put on two horns like a lamb, therefore, must be intended to

indicate something mild, gentle and unwarlike, as it were, in direct contrast to the first beast, which represented the most warlike of nations. This is a peaceable power, Christian apparently.

“But he spake as a dragon.”

His object was to gain all the power of the first beast—a universal empire. His manner of getting it is not told except in these words and the verses following—by miracles, by deceit and by the mouth. The first beast, the Roman empire, acquired its dominion by fighting and the sword. This beast shows no teeth or claws; he intends to work in a different manner. Our blessed Lord laid the foundation of His empire in His sufferings and death. He built it up by preaching the Gospel, by the mouth. It is possible the enemy learned something from it and determined to use the same means. Therefore, he spake as a dragon; made great claims like a dragon. When our Lord was tempted by satan, one of the temptations was showing Him all the “kingdoms of the world and the glory of them in a moment of time,” with the promise, “All this power will I give thee if thou wilt fall down and worship me. For that is delivered unto me and to whomsoever I will I give it.” Satan claimed universal dominion, and he offered to give it to our Lord. This claim of universal dominion, therefore, is a sign of satan’s presence, whether in a nation or an individual. In that “he speaks as a dragon.”

VERSE 12.—“And he exerciseth all the power of the first beast before him and causeth the earth and them that dwell therein to worship the first beast whose deadly wound was healed.”

Whatever power that first beast had he wants to exercise. He is striving after what was once in existence before him. There was a universal empire before his day, and that he wishes to regain. If he succeeds in his wishes and accomplishes his object, he brings back all the power of the first beast. He makes men honor and fear that power as they once did before him. In other words, the same power that was once exercised among men, and was destroyed by the destruction of the Roman empire, is to be exercised again

by this beast, with the horns of a lamb. He will have the same dominion. Men will honor, fear and reverence it, as they did old Rome. The deadly wound will be healed. It does not appear from the words of this prophecy that the first beast, the old Roman empire, is to be restored; but another beast, in an entirely different manner, mild and unwarlike, and coming from another place, is to succeed in exercising the same power—so that, although the beast is changed or the name is changed, the same power is continued.

This seems to be the meaning of the words of this prophecy, without reference to any application; but when we come to consult history we find the facts to be as follows: Old Rome, as an empire, came to an end in the fifth century. The last emperor, Romulus, was carried away captive by the Goths. They ruled for a time and had their capitals in the north of Italy. There was nothing more of the old government; but in the course of one or two hundred years there arose in that city another kind of government—religious or spiritual so-called, with the horns of a lamb, which gradually acquired influence and power over neighboring churches and countries until the Bishop of Rome called himself a ruler over all and claimed a universal empire. Old Rome reigned from Britain over southern Europe and northern Africa, through the East to the Euphrates. Modern Rome never ruled over the Eastern churches, but it gained a more extensive dominion in western Europe. It took in a larger area in Germany; it gained the great Polish nation which once existed, Scandinavia, Sweden, Norway, Scotland and Ireland. If South America and Mexico are counted, gained since the Reformation, its power has been more extensive than ancient Rome. Besides, many of these countries are now thickly settled and comprise great and strong nations, whereas in olden times they were thinly populated and were more like wandering tribes. It is, therefore, strictly true that Rome, as a religious government, regained all the power of the ancient empire and more, too. And it regained it not by *arms*, as old Rome did, but by the *mouth*, by great and preposterous claims. Pope Gregory

VII. taught that all must submit to the papacy. He claimed a universal empire ; he spake like a dragon.*

If there had been two or three instances in history similar to this, there might be room to doubt. If ancient Greece had anything of the kind, or France or Germany, but they had not ; if Athens or Sparta or Paris or St. Petersburg had, any settled desire for universal dominion and had been destroyed and the Christian church had set up an entirely different government, acquired in a lamb-like manner, there might be some hesitancy to which to apply it. But there has been no such thing in history. The only cities that have sought and acquired universal dominion are Rome and Babylon ; Babylon for a short time under Nebuchadnezzar, but Rome for ages, both under the old empire and the new. Can you find any application of the prophecy more direct or complete?

It is true there is an apparent contradiction here—the horns of a lamb and the mouth of a dragon, a combination of good and evil—which may confuse some persons and prevent their seeing the truth of the application ; but the prophecy merely states things as they are. Rome is in one way called a church ; in another sense it is a political power. Sometimes it puts forward one claim ; sometimes the other. In the United States, where it is striving to get a foothold, it represents itself simply as a religious body like any other church or denomination of Christians—it uses the spiritual sword. But it is not so in other countries. In Italy it claims temporal power. From the time of Charlemagne for a thousand years the Pope was as much a temporal sovereign over Rome and the surrounding “States of the Church,” as they were called, as ever any man was king in

*See Neander's History of the Christian Church about Gregory VII. ; volume four, page 32, etc.

Also, Robertson's History of the Church ; volume four, pages 293 and 294.

Milman's Latin Christianity ; volume three, pages 393 and 394, 423, 437 and others.

Mosheim's and other histories of the church.

Article on Gregory VII. in Encyclopædia Americana or Chamber's Cyclopædia.

See how Thomas a Becket, in the name of the Pope, tried to annul acts of Parliament and lord it over King Henry. Pope Innocent did the same to King John.

France or Germany. All the monarchs of Europe acknowledged his temporal government as much as they did each other until the King of Italy took it away from him in 1870. Since then their great complaint is the loss of the temporal power. In other countries its main influence is spiritual or religious. It is a church government, but not wholly so; for it is not uncommon for it to claim that the spiritual overrules the temporal. Of its two swords, the spiritual is the stronger and overrules all. Here is the anomaly: It has both the horns of a lamb and the mouth of a dragon. The prediction of this verse states a fact which all men can see. There is just such a power now in existence, possessing these two characteristics. Such is history; such is the prophecy. It is the only instance in history where a priest has acquired temporal power so extensively or maintained it for so long a time. Neither Germany nor Russia is governed by a priest; but Rome is, or rather was, for more than a thousand years, and the Roman churches throughout the world are so governed now, showing the horns of a lamb. And yet the Pope puts forth the claims of a dragon—the only infallible person on earth, having rule over all.

These two powers of the Papacy are clearly distinguished in this Book of Revelation. In this chapter one of these powers is described as “a beast from the earth,” the same symbol being used that was employed to indicate the four kingdoms in Daniel. They are called *beasts*, wild and destructive, representing secular or temporal governments, such as the Assyrian, the Grecian and Roman empires. So in this chapter the secular or temporal power of the Papacy is represented as a beast from the earth; but in the seventeenth chapter the other side of the Papacy is described as a woman—a power mild, unwarlike or religious. Ezekiel (chapters sixteen and twenty-three) represents the Jewish church as a woman, Aholibah; so is the Papacy riding on the beast. The two powers of the Papacy are thus set forth distinctly in this revelation.

As the dominant powers at Rome, under the guidance of the satanical spirit which rules there, have not yet succeeded in making all Christians believe their extravagant claims,

there are some among the Catholics in other countries who deny that the church holds such notions; but the extreme Romanists, infatuated by that foul spirit, believe them all. This produces a contradiction among their writers. Their controversialists sometimes lay hold of this to confuse Protestants.

VERSE 18.—"And he doeth great wonders, so that he maketh fire come down from heaven on the earth in the sight of men."

This is another proof of the correctness of this application. When ancient Rome had rebellious subjects they sent forth an army and put them down by force; they had no hesitancy in killing them and shedding blood. So with Russia, so with Austria and all civil governments. But this verse indicates an entire new way of dealing with such people. "Working miracles and calling down fire from heaven." What modern nation or power has ever done this except Rome? When the English nation, under Queen Elizabeth, refused any longer to submit to the exactions of the Papacy, Pope Pius V. issued his famous bull* against them, claiming to put them out of the favor of heaven by his so-called excommunication, to cut off the queen as a heretic from the body of Christ, absolved her subjects from their allegiance, forbade them to obey her or her laws, and included all who should disregard his prohibition under the same sentence of excommunication. This was the Papal way of bringing men to obedience. Does it not correspond with the prediction of this verse? What is excommunication but putting men out of the favor of heaven, calling down upon them the wrath of God? Such are the weapons of the Papacy—not arms or the sword. This instance of Queen Elizabeth was not the only one; they were common all through the dark ages.† Cities and nations were often laid under an

*See Southey's *Book of the Church*, page 179.

Appleton's *Cyclopædia*, article on Excommunication.

Cyclopædia by McClintock & Strong, article Interdict.

†See how England was troubled in the time of Henry II. and King John by Papal decrees.

France was laid under an interdict by Pope Gregory V. in A. D. 998. England by Pope Alexander III. in 1171, which continued nine months; Scotland in 1189 by the same pope, and Venice in 1606 by Paul V. In this enlightened age it is almost impossible to conceive of the terror

interdict or threatened with excommunication. An interdict virtually suspended all religious offices; no churches opened, no worship, no sacraments unless, perhaps, to the dying in some cases, no burials, no God except an angry God, ready to send down vengeance upon the offending city or country. In an ignorant and superstitious age, when the people believed that all spiritual powers lay in the hands of the priests, an interdict filled men's minds with terror. They would do anything to relieve themselves from such a fearful sentence. Such was the way in which the Papacy retained its hold on the people. In this way it ruled all through the dark ages. How could such a state of things be better described than in this verse?—"Calling down fire from heaven in the sight of men."

VERSE 14.—"And deceiveth them that dwell on the earth by the means of those miracles which he had power to do in the sight of the beast, saying to them that dwell on the earth that they should make an image of the beast, which had the wound by the sword and did live."

The miracles here predicted and the great wonders in the verse before are the same thing, being expressed in Greek by the same word, but by our English translators in two words in order to give more fully the meaning of the original. These are not true miracles, because they are used to deceive men, but are called miracles just as the four hundred and fifty false prophets in the time of Elijah are called prophets. Through the dark ages, and by a superstitious people, they were not able to distinguish them from true miracles. Our blessed Saviour wrought miracles; the apostles did so after Him. It is, doubtless, true that holy men after the time of the apostles were enabled sometimes to work by divine power. The belief in such works continued in the churches for ages; but in an unscientific age, and

and consternation produced among the masses of superstitious and ignorant people, nor of the power which the Papacy wielded by this fearful weapon.

See article "Interdict" in Johnson's *Cyclopædia* and *Encyclopædia Americana*.

Milman's *Latin Christianity*, volume four, pages 545-546, and volume five, pages 26-28.

An interdict virtually suspended the laws of God. It forbid men to worship the Almighty. What more could satan desire?

among an uneducated people, they were not able to distinguish at all times between what are now called natural causes and supernatural. Hence, many things were called miracles which can now be accounted for by the operation of natural laws. Besides this, over-zealous or designing men began to practice on the credulity of the people. Not a few, gaining their inspiration from the spirit that ruled at Rome, counted it right to deceive people if it tended to make them more religious or superstitious. In this and other ways reports of miracles got abroad among the people and were believed.* All through the dark ages miracles were supposed to be wrought by their so-called good men. Some places became famous and multitudes flocked there to be healed; it became a source of profit. Men that came to be cured brought presents. In that way certain places amassed wealth through their supposed healing powers. Crutches and canes, and other evidences of healing, were hung up all around as proofs positive of their miraculous powers. In writing the lives of the so-called saints of those days, the wonderful works that they did were dwelt on as certain evidences of divine favor. Where a credulous people believed such things, the priesthood and the Papacy exercised an immense power. At the present day it is almost impossible to conceive of the influence which the so-called religion of that day exerted on the minds of the people. The Pope ruled with almost absolute power. But few believe those miracles now. Any one can see how the people were *deceived*. Is not that just what this verse said should come to pass? "He *deceiveth* them that dwell on the earth by means of those miracles which he had power to do in the

*See the works referred to under chapters nine and fifteen—Gieseler, Mosheim and Palmer.

Southey's *Book of the Church*, chapter ten.

See article Lourdes in *Encyclopædia Britannica*, where not one-half or a hundredth part is told.

See the *Churchman* of September 20, 1884: A Romish Bishop of Cincinnati has written a book to prove the liquefaction of the blood of St. Januarius. That blood, hard as stone and black as iron, when the vial containing it is moved in time of mass, becomes red and flowing and fresh as when first gathered up. This miracle has been repeated two hundred and fifty times in a year. If this can be believed in the nineteenth century, how much more in the dark ages? The *Roman Catholic World* has an article of twenty pages in defense of it.

sight of the beast." Since the Reformation began and these things have been exposed, the Pope is shorn of a good deal of his power. That shows that his hold on the people was greatly strengthened by those supposed miracles and signs from heaven, as this verse says. It is true in Spain and Italy and South America and Mexico, where such things are still believed and such miracles are yet wrought, he has still a strong hold on the masses.*

"This beast exercises all the power of the first beast, by doing great wonders and miracles and *deceiving* those that dwell on the earth." The Russian empire exercises great power over Eastern Europe and Northern Asia. She keeps up an immense army, which is renowned for its prowess. She is often acquiring new territory in Asia, but she does it in open warfare. There is no deceit about it; her armies conquer and bring people into subjection. Great Britain also has acquired an immense dominion. The alleged excommunication by the Pope of Queen Elizabeth and her subjects, instead of bringing down the wrath of heaven, seems to have brought on her God's blessing.† From being a second or third-rate power, on a small island, she has become one of the first in Europe, with extensive possessions in every quarter of the globe. In Canada she has a territory almost as large as the United States, gained by Wolf's great victory at Quebec and by colonization. In Australia she has a colony as large as all of Europe, gained by colonization. In India they began with a small trading post; they soon had to send soldiers to defend it. In every struggle she has gained more and more. Her armies there have had many a battle to fight; some of her great generals have

*Read chapter two of the eighth book of Milman's *Latin Christianity*, on the corruptions of the dark ages.

Palmer's *Ecclesiastical History*.

Southey's *Book of the Church*, chapter eleven, contains an account of the rise and progress of the monastic orders, Franciscans and Dominicans, of their corruptions and of their ways of deceiving a credulous people.

†The effect of the Pope's bull against Queen Elizabeth was simply to separate his followers from the people of God and churches in Britain, just as the Samaritans separated themselves from the worship of God at Jerusalem and the faithful Jews in Judea. It was a benefit to the Jews to be relieved of their idolatrous neighbors, so it was a blessing to the English to have the followers of the beast fall away from them.

made their reputation there. It has been a series of conquests for more than a hundred years, until now England rules over some two hundred millions of subjects. No one ever accused the English of gaining that immense dominion by deceit. There has been too much bloodshed there and too great armies maintained to think of that.

The Papacy at the present day claims to have rule over more than two hundred millions of subjects, almost as many as the British have in India. How did they acquire this great power and how do they maintain it? The first Bishops of Rome were all said to be martyrs. The church in Rome early acquired reputation by its extensive charities. It was in the great city, the ruling city of the world. The Bishop of Rome was naturally looked up to by surrounding bishops. In difficulty or in doubt, it was natural to consult him. He gave advice freely and helped others, and so gained more influence. But he was simply a bishop, like others, with no more power than the least of them, except so far as his position in the imperial city and his character gave him influence. If he was the first bishop, he was only the first among equals. When the Bishop of Constantinople assumed the title of "ecumenical," or "universal," Gregory in Rome pronounced it blasphemous—a fore-runner of anti-christ. Little did he dream that his successors would, in time, make it the foundation of their great usurpation. It was nothing strange that priests in smaller places, when they wanted to attract the attention of the Bishop of Rome or gain his assistance, should give him flattering titles. It was nothing strange that an ambitious prelate, considering his great influence in such a commanding city, should assume authority over smaller churches and bishops, and give his advice in an imperative tone. By pursuing one steady policy for centuries, and gaining more and more, the bishops of Rome became in time altogether the most important personages in the churches of Western Europe. The Eastern churches would never submit to their supremacy. The first great collection of writings on the subject was called the *Isidorian Decretals*,* at the beginning of the ninth century,

*See "The Pope and the Council," by Janus, translated. Published

supposed to have been collected by Isidore, Bishop of Seville, in Spain. Among some good things from the writings of the fathers and the decisions of the Popes, he collected a great mass of spurious writings in exaltation of the See of Rome. That was not a critical age, and there was no one to contradict. Those decretals were believed to be the fundamental laws of the church. The bishops of Rome began to act on them. This continued for several centuries, men acquiescing in them. Gregory VII., the celebrated Hildebrand, attempted to carry them out to the letter, possibly thinking them to be true. About the middle of the twelfth century issued the last great collection, called Gratian's Decretum, which embodied the great principles of the Roman civil laws; but into which was introduced the main fallacies of the Isidore Decretals in exaltation of the Papacy, with many additions of the same character. In these books, and especially Gratian's Decretum, were the Roman clergy educated up to the time of the Reformation. There was no one to tell them but what they were true records. On these decrees the Roman power was founded and maintained for ages. By these they gained and held dominion over the minds and consciences of men. It was believed to be a solid structure and power such as had not existed in any nation, unless it was in the ancient Roman empire. Such it was before the Reformation. Kings feared and trembled before the Popes; cities and peoples were filled with consternation at the threatenings of interdict and excommunication.*

But since the Reformation and the introduction of mod-

by Rivingtons, 1869, chapter seven, Forgeries, pages 94 to 150.

Gieseler's History Ecclesiastical, volume two, page 267.

Mosheim's Ecclesiastical History, volume two, page 75.

See article "Decretals," in Encyclopædia Americana, and "Decretals False," in Johnson's Cyclopædia.

See in McClintock & Strong's Cyclopædia articles Isidore's Decretals False and Gratian's Decretals * * and Miracles False, in dark ages.

*Such is the course of reasoning pursued by the author of "The Pope and the Council," a learned Roman priest, who would not submit to the decree of infallibility, and wrote that book to give his reasons.

Barrow on the Pope's Supremacy shows the same thing, by another course of reasoning.

Bishop Hopkins' End of Controversy Controverted, chapters forty-two and forty-three.

ern critical tests, it was found that the so-called Isidorian Decretals contained many base forgeries, so clumsily made that no critic of note, whether Roman or Protestant, defends them. As Gratian's Decretum was made up partly of Isidore's and other fallacious teachings, it is now believed by all Protestant writers that the Papal power was built upon the doctrines now known to be fallacious. It is true many believed them and taught them for ages, but it is equally true that they had a false foundation. The people were *deceived*. Here, then, is the greatest power of modern Europe built up upon a system of falsehoods and forgeries. Courts of justice, all the machinery of laws and government carried on for ages, punishments made and decrees given on account of books and teachings which deceived people, but are now given up as spurious.

This vast power of the Papacy was founded on *deceit*. Is not this just what the prophecy of our text said should take place? If France or Germany, or any other nation, had built up their power by such means there might be some reason to doubt; but Rome is the only power that has done it.

Those are not the only facts of the kind; the histories of the dark ages are full of such in proof of this position that the Bishop of Rome had no such power at first as he claims now.*

Our blessed Lord said, "Take heed that no man *deceive* you. For many shall come in my name saying, I am Christ and shall *deceive many*." The word "many" may indicate "*the masses*," as when He said: "Wide is the gate and broad is the way that leadeth to destruction, and *many* there be that go in thereat. But strait is the gate and narrow the way that leadeth unto life, and few there be that find it." He doubtless foresaw great danger about to arise to His

*See these forgeries learnedly exposed in "The Pope and the Council, by Janus, translated and published by Rivington (London, 1869), chapter seven, pages 94-150.

Or consult Barrow on the Pope's Supremacy, a work, it is said, that has never been answered; or,

Milman's Latin Christianity, volume three, chapter four; or, Gieseler's History Ecclesiastical, volume two, page 267; or, Mosheim; or, the encyclopædias, Johnson's or Americana.

people from the fact of their being *deceived*; for he repeated the warning: "If any man shall say unto you, 'Lo! here is Christ or there,' believe it not. For there shall arise false Christs and false prophets and shall show great signs and wonders, insomuch that if it were possible they shall deceive the very elect."

Why did our Lord give these warnings? Why repeat them? They correspond remarkably with the words of our text. In both cases they work miracles and in both cases they deceive. The claim to be Christ or to be the only true Christians seem to have the same meaning, for the only true Christians must have Christ with them.

VERSE 14 (last clause).—"Saying to them that dwell on the earth that they should make an image to the beast, which had the wound by a sword and did live."

This second beast is not content with exercising all the power of the first beast, but he wants to set up an image of that beast that men may bow down and worship it. Is there anything in modern Rome which may be considered an image of the ancient empire? The main fact of that empire was its warlike character. From the time of Numa Pompilius to the Christian era, for nearly seven hundred years, it was engaged in warfare all the time but once. Modern Rome is not at all like it in that respect. It is peaceable; has the horns of a lamb. It claims to be such although, wherever the spirit that rules it has gained influence, it has a secret hostility and bitterness against all out of its pale, and keeps up a concealed warfare against them as much as ever ancient Rome did. The same evil spirit animates both, although the outward appearance is different in modern Rome, which is professedly Christian.

Ancient Rome was heathen; modern Rome is Christian, professedly so. They are not alike in that respect; although the adoration of the Virgin and the saints appears, to some Christians, much like the worship of idols as in the old city. Ancient Rome ruled over many nations and peoples; modern Rome does the same. In that respect they are alike. An image represents a thing in one respect only; it is carved out of wood, stone or marble, or it is made of plaster or

bronze, and it remains in the same position in which it was made. A man may place himself in many different positions, as walking, standing, sitting or reclining; but an image can only be in one, as it is made. It represents, therefore, one thing. Modern Rome rules over many nations and tongues, as ancient Rome did. Is not this its image? It admits of no rival, just as old Rome did. It must be first and ruler over all: so was ancient Rome. One is an image of the other. It is not so with Russia; she rules over many peoples and tongues, but no one connects it with ancient Rome. England rules over a great many peoples and tongues, but she bears no likeness to the old Roman empire. But the Papacy, rising up in the same city and ruling over the same people in Western Europe and claiming universal dominion, as the old empire did, may be considered in this one respect a fair image of that beast which was wounded unto death and did live. It is the eternal city all the time. Besides that indomitable spirit which was the main characteristic of that remarkable people, and which seemed to possess it and urge it on from conquest to conquest for ages, appears to be wonderfully like the spirit which has controlled the Papacy for many centuries. The Popes have been driven from Rome repeatedly. They have been persecuted and hated; kings and people have tried to put them down and destroy them, and yet they have survived. The determination to rule, the infatuation of being first, seems never to have forsaken them. They have the same indomitable spirit or will that the old empire had, and the same hostility and bitterness towards all whom they cannot control. One is an image of the other. In that respect they speak as a dragon (St. Luke iv. 6). Satan's boast is that he rules over all nations, a spirit which Gregory the Great called the forerunner of antichrist.

It is possible that at some future day there is to be a further development of Romanism, in which this spirit will become more conspicuous. It may set up a real image of the empire,* and require men to bow down to it as Nebu-

*As they have an image of liberty in New York and Washington.

chadnezzar did. The latter verses of this chapter seem to point to something of this kind.

VERSE 15.—“And he had power to give life unto the image of the beast, that the image of the beast should both speak, and cause that as many as would not worship the image of the beast should be killed.”

The main characteristic of the first beast, as seen in Daniel, was its destructiveness, its warlike character, its great *iron teeth*. It broke in pieces and stamped on all the rest ; but this image of the beast is to be distinguished by “*its speech*.” Images generally are dumb—“having eyes they see not, having ears they hear not, neither speak they through their throat.” But this is an exception ; it is to have life and to speak. This corresponds with one great characteristic of the Papacy.* The Pope speaks and the listening people and bishops fear and tremble.† Where is there a man on earth that ever caused such commotion among men as the Pope did through the dark ages by his speech ? Is it accidental that, eighteen hundred years ago, Divine wisdom foresaw the time that a power was to arise to succeed the Roman empire capable of producing such extraordinary effects with the mouth ? There was nothing in that day to indicate it ; neither has there been since in any nation of Christendom. Where else can it be applied so well ?

As for persons being killed, if anyone will read the history of the Albigenses, attacked in the south of France by the armies stirred up by the Pope in the thirteenth century, he will see that if they had submitted to the Papacy they would have been spared—only worship the beast and they could live. When the Duke of Alva‡ made such dreadful work in the Netherlands, there is no doubt if those people had bowed down before the Pope they would have lived.

*See references under verse fourteen.

†A tyrant or a king sometimes makes men tremble by his threats, because he has guards or an army to enforce them and punish, but the Pope has no guards or army to punish. He makes men tremble by his speech “alone.”

‡See article “Alva,” in Johnson’s Cyclopædia.

Prescott’s Philip II.

Motley’s History of the Dutch Republic.

For more on this subject, see chapter seventeen.

The St. Bartholomew massacre would never have occurred; most of the English martyrs would have been spared. Only acknowledge the supremacy of Rome and all would be well.*

VERSE 16.—“And he causeth all, both small and great, rich and poor, free and bond, to receive a mark in their right hand or in their foreheads.”

God put a mark on Cain lest any finding him should kill him. The Jews all had a mark upon them to distinguish them from other nations. No one can tell what will yet take place among the followers of the Pope. When the Papacy shall have run its course and come to its end, if nothing of this kind has occurred, then there will be time to doubt the application of this prophecy, but not until then. The immaculate conception and the infallibility of the Pope have been developed within the last few years. Another development may yet take place, and all may be required to wear a badge or to put a mark upon their persons. Time will show.†

VERSE 17.—“And that no man might buy or sell, save he that had the mark or the name of the beast or the number of his name.”

The next verse, like these last verses, seems to indicate at some future day a great development of power in this image of the beast, when all these signs will be fulfilled to the letter. But the spirit of the system exists at the present moment in the extreme Romanists. They are full of exclusiveness; theirs is the only true church, out of which there is no salvation. They are the only people of God on earth; like the ancient Jews, there are none like them. All else are but outcasts and are consigned to perdition, under the inspiration of that satanical spirit that has its seat at Rome. This is the belief of the ultra-Papists, and this is what they are trying to teach all Catholics. Some of the faithful, guided by the spirit of God, have not yet received it. All are not yet corrupted; but the few insist that everyone

*To deny that, is, in their estimation, such a sin that they never can forgive it; they can forgive all other sins but that.

†In Ezekiel ix. 4, God set a mark upon the foreheads of them who sigh and cry for all the abominations that be done.

The rest were slain.

coming to them must be baptised; no other baptism will suit them. Every priest of God whom they seduce must be ordained, as if he could receive no spiritual authority or gifts of the Holy Ghost without the Pope. In a spiritual sense they will have no dealings with others; cannot even unite with them in prayer, although it is to the same God, professedly. In the City of Rome, at the present day, there is great complaint because the Italian government allows other churches and worship besides the Papal. As long as the Pope had full control they were prohibited, except in private. In Mexico and Cuba, in Spain and Austria, and other Papal countries, the same system of exclusiveness has prevailed for ages; although of late freedom of worship has been allowed in Spain and Mexico and Italy, against the protests and opposition of the Papal powers. Yet the Papists are bitterly opposed to submitting to it. Protestant worshippers find themselves often molested and persecuted. The spirit of exclusiveness and bitterness towards all out of their pale is very strong in most Romish countries.* They have lately introduced in Ireland a new word, which exactly expresses this idea—"Boycotting;" that is, they will neither buy nor sell nor have anything to do with those they ostracise. This verse seems to foretell exactly that state of things as about to exist on a more general scale. All true Catholics, of course, disapprove of it; but the extreme bitterness and hatred which inspires the ultra Romanists may yet overbear all.

VERSE 18.—"Here is wisdom."

This brings us, doubtless, to the most important or the most difficult part of the prophecy; else why this warning? If this was as easy to be understood as the rest, there would be no need of this striking observation. Here is the point, doubtless, most likely to be misunderstood or the one containing the deepest meaning, requiring the most careful

*In the island of Cuba none but members of the Roman church have received Christian burial. Others are thrown into a ditch and covered over as if they were dogs or cattle.

See Bishop Young's letter on the subject of Missions to Cuba, published in the *Churchman* in 1884, or in a pamphlet sent to the clergy.

study and meditation, or possibly one in which more is comprehended in few words than in any other sentence. Perhaps it is the one which the enemy will take most pains to conceal or prevent its being understood. If there is to be deceit anywhere, it will doubtless be practiced here.

VERSE 18.—“Let him that hath understanding count the number of the beast, for it is the number of a man, and his number is **six hundred, three score and six.**”

“It is the number of a man.”

Thus far this beast has represented a great polity or government. His possessing all the power of the first beast shows it to be a very strong government. The wild beasts in Daniel represented nations; one was declared by the angel to mean Persia, another Greece. All those beasts in Daniel represented empires or strong governments until you come to the eleventh chapter, and then there is a change; the angel begins to describe persons. At the thirty-sixth verse he commences with a person of the most extraordinary character, foretelling through the rest of that chapter and the next what wonderful things he will do. There seems to be the same change in this chapter. The first beast, representing the old heathen empire of Rome, and the second beast a government just as strong—the empire revived—have been considered thus far as empires or nations, but now they seem to give way *to a man*. “It is *the number of a man.*” The prophecy of the fifth trumpet, the first woe trumpet, changed in this manner. It was first smoke out of the bottomless pit, then that smoke changed to locusts, then to horses, and the horses to the faces of men. Our blessed Lord began His prophecy of the destruction of Jerusalem (St. Luke, twenty-first chapter) by telling what would happen to that city; how the armies would surround it, and what sufferings the people would have, but He ended His discourse by passing on to the general judgment (St. Matt. xxiv. xxv.). As the same general principles will govern both events, one naturally runs into the other. One prophecy foretells two great events; they are so similar. The promise to Abraham and his seed (Gen. xii. 2, 3, and xxii. 18) included the favor of God and all the advantages which the

Jewish nation enjoyed for so many centuries, the great empires of David and Solomon, and innumerable blessings. But all the virtues and righteousness and blessings of that remarkable people culminated in one man. St. Paul said (Gal. iii. 16) the promise was not "of seeds," as of many, "but of one"—that is, Christ. As all goodness came out in its perfection in one man, so all evils may do the same. These beastly empires, which have been all along opposing God and doing harm to His people—all their wickedness and all their evils may finally culminate in one man, with extraordinary evil powers. So Daniel seems to describe him in his eleventh and twelfth chapters as the king who shall do according to his own will, who shall exalt himself and magnify himself above every God.—Dan. xi. 36, etc.

St. John wrote of this prophecy as a well-known thing to the early Christians. "Ye have heard that antichrist shall come."—1 John ii. 18. Four times he wrote of this (1 John ii. 22, iv. 3, 2 John 7.), not giving much description, apparently, because the subject was so well known to Christians. It is a person, like St. Paul's Man of Sin and Daniel's king, "that shall exalt himself and magnify himself above all that is called God." St. John, in the verse under consideration, said: "The number of the beast is the number of A MAN. Daniel said (Dan. xii. 1): "He will bring on a time of tribulation such as never had been before"—as if he would be the most fearful of characters, well named "The Man of Sin." Such is apparently the little horn which comes on after the ten horns, in Dan. vii. 8-20. He has eyes and a mouth, which the other ten had not, evidently spiritual insight, a mouth speaking great things. Why did Daniel inquire so particularly about him, except he was to be worse than the others?

If the statements made in the former verses of this chapter are considered too strong to apply to Papal Rome in its present condition, can anyone affirm that there will not be, at some future time, a great development of evil under an astute leader—when these statements will be fulfilled to the letter? The spirit of them is alive and active now, and the fullness of them may come hereafter.

Some persons are so thoroughly convinced that antichrist is to be a man of extraordinary wickedness and power that they cannot see how the first verses of this chapter can be applied to anything else but him. On the other hand are some who see so clearly the application of the first verses of this chapter to a great polity or government, like the old Roman empire and modern Papal Rome, that they are in danger of forgetting that antichrist is to be a man of great wickedness. Very little is said of him by such persons or believed; but may not both opinions be true, and thus harmonize them? When men have practiced evil for a long time in secret, it is very apt to break out finally in some great sin. Men may deceive for a time, or even for a long time, but in the end it may be exposed. Our Saviour said (St. Matt. x. 26): "There is nothing covered that shall not be revealed, or hid that shall not be known." The Jewish dispensation ran down from the time of David and Solomon. The evil in it increased for many centuries, until finally it broke out in that worst of crimes—the murder of the Prince of Life, which brought on that fearful judgment, the destruction of Jerusalem. May not the evil in the Christian dispensation increase in the same manner, until finally it breaks out in the person of some man and that great tribulation such as the world had never seen come on. It is plain from the last verse of this chapter that the beast is to end IN A MAN, and the circumstances surrounding him show him to be something extraordinary. A particular mark or sign is given by which he may be distinguished.

VERSE 18.—"Let him that hath wisdom count the number of the beast. * * * And his number is six hundred, three score and six."

Why give this number or mark by which he is to be known, unless he is to put forth such a character that men will not be able to see him in his true light? His appearance will be such that many will think him to be different from what he is—to be the model of goodness, to be Christ himself, and so they will worship him.* To prevent which

*Perhaps the warning of our Lord was intended particularly for that time: "If any man shall say unto you, Lo, here is Christ, believe it

is this mark given; this is to expose his hidden rottenness, to keep men from bowing down before an idol and so ruining their own souls.

What is this number of the beast or antichrist?

The ancient Hebrews and Greeks had no figures such as we have—1, 2, 3, 4—to express their numbers. They used letters for this purpose, as we do in some cases. We put X. for 10, V. for 5, C. for 100 and M. for 1,000. In putting letters together in this way they might happen to make a word. Thus, MIX. can be read in two ways, as a word meaning a mixture or as numbers—M. as representing 1,000, I. for 1 and X. for 10, all together making 1,011. Or it could be expressed in another way: L. for 50, another L. for 50 more, and then it would read MILL., a place where one grain of wheat can be ground into a thousand fragments, between two mill-stones or two iron rollers; that is, it is a word with two meanings. As figures, it would mean 1,101; or as a word, it would mean a place for grinding grain.* In English there are only seven letters to express numbers, X., V., I., L., C. D. and M.; but in Hebrew and Greek every letter was used to express a number, so that every Hebrew and Greek word may be read in two ways. The letters may be taken to mean figures or words; thus, there may be two senses to a word, one as letters and one as figures. In this way some of the names of the Old and New Testaments have a double sense; thus, take the name of our blessed Lord. In Greek it is spelled with one more letter than in English; in the New Testament it is written, JESOUS. In the Greek language each of these letters stands for a number—J. for 10, E. for 8, S. for 200, O. for 70, U. for 400, and the last S. for 200 again. Add these six numbers together—10, 8, 200, 70, 400, 200—and they make 888, which is a remarkable contrast to the numbers of "*the man*," 666.

not." "If they shall say, Behold, he is in the desert, go not forth; behold, he is in the secret chamber, believe it not."—St. Matt. xxiv. 23, 26.

*There are several other words in English which may be read in two ways, as letters or figures, viz.: DID., DILL., DIM., LID., DIX., MID., VIM., etc. These all have a meaning as *numbers* as well as by *letters*. In Greek and Hebrew all words have these two meanings, because every letter stands for a number.

In the Bible 8 is often associated with Christ, as if it was His number. He was crucified on the sixth day. His enemies triumphed; 6 is their number. The women rested over the Sabbath, the seventh day. On the next day, the eighth, He rose from the dead; on the eighth, He triumphed. The world was created on the first day, but as it fell and was ruined, on the eighth day—the day after the seventh—He began the new world by rising from the grave. On the eighth day after, He appeared to His assembled disciples. He was also circumcised on the eighth day (St. Luke ii. 21). The Israelites were all circumcised on the eighth day, which brought them into Christ and delivered them from their birth sin.

In the ark 8 souls were saved; He was their Saviour. Dr. Mahan, in his work on the Mystic Numbers of Scripture, has collected many instances where the names of Old Testament characters, when read as figures, show this figure 8 to be in great prominence where they are types or representatives of Christ. Thus Noah, when his name is spelled by that word meaning "comfort," is 64, or 8 times 8—eight intensified.

As the founder of a new world, He was an eminent type of our Lord. Isaac as the only beloved son of his father—a type of Christ—has a name which read as figures is 100 and 8 and 100. The word Pascha or passover, in Hebrew reads 80 and 60 and 8; it represents deliverance by the blood of the Lamb. Dr. Mahan gives many other instances of the same kind. On the other hand, names of persons hostile to God have another number in equal prominence, and that is the figure 6. Egypt, as the land of bondage from which all were to flee in order to get to Canaan, the land of promise is said to be, in its monuments and names covered over with the figure 6. Nebuchadnezzar's image of gold before which all were to bow, was 60 cubits high and 6 cubits wide. The gold that was brought to Solomon in one year was 666 talents (2 Chron. ix. 13). Connect this with the saying of St. Paul, "The love of money is the root of all evil."—1 Tim. vi. 10. The word "beast" does not yield this number but if it read "the great beast," it makes

precisely 666. If the letters of the words, "Shechem, the son of Hamor," be considered as figures and added up, they make just 666.

Was it accidental that the man who corrupted the virgin daughter of Jacob should have the same mystical number as the man who is to corrupt the church, the virgin bride of Christ? If one or two such cases could be accidental, how could fifty, or a hundred, or a thousand? Dr. Mahan's book on Mystic Numbers has many such. He says that Irenæus, in the second century, found in "*The Latin Kingdom*"—the Greek equivalent for the Roman empire—this mystic number, 666; also, the Greek spelling of the word "*Latinus*" amounts to the same number, 666. According to this interpretation it may apply both to the kingdom and to the man, since they are both animated by the same spirit and do the same work—oppose God and persecute His people. Perhaps when he is revealed he will make this number, 666, so conspicuous that everyone who wishes may see the sign and flee to save his life.

Gregory, called the Great, a Bishop of Rome in the sixth century, before Popery became established, thus wrote on the subject :

"The head of all the wicked is the devil. And when, in the last time, he shall enter into that vessel of perdition, he will be called antichrist. As the Incarnate Truth chose unlearned and simple men to preach His gospel, so, on the contrary, that accursed man, whose person will be assumed by the apostate angel at the end of the world, will appoint to preach his falsehood men of subtle craftiness, skilled in all the sciences of this world." Quoted from Bishop Hopkins on Antichrist.

One would think that St. Gregory foresaw the present time, when some are disseminating skepticism and infidelity under the specious name of rationalism and science.

The early Christian writers seem all to have understood about antichrist as *a person*. Here is another extract from Cyril Archbishop of Jerusalem in the fourth century:

"Antichrist comes when the times of the Roman empire shall have been fulfilled and the end of the world is drawing

nigh." * * * "By his magical craft he shall seize upon the Roman power." * * * "Having, by the signs and lying wonders of his magical deceits, beguiled the Jews, as though he was the expected Christ, he shall afterwards characterize himself in all kinds of excesses, of cruelty and lawlessness, so as to outdo all unrighteous and ungodly men who have gone before him displaying against all men, and especially Christians, a spirit murderous and ruthless, merciless and crafty. And he shall perpetrate such things for three years and six months only, and then he shall be destroyed by the glorious second Advent from heaven of the Only Begotten Son of God our Lord and Saviour, the true Christ, who shall slay antichrist 'with the spirit of his mouth,' and shall deliver him over to the fire of hell." St. Cyril's Catechetical Lectures, page 90, Library of the Fathers.

In teaching the second advent of Christ the early Christian writers seem to have put forward this as a sign of His coming. So St. Paul wrote to the Thessalonians (2 Thes. ii.), who were disturbed about the near approach of the judgment day. He told them that day could not come until that "*Man of Sin* be revealed the son of perdition." St. John wrote in the same strain, as if every Christian knew of his coming. "We know," he said, "it is the last time, because there are many antichrists"—as if that person was to be a sign of the last days.

More will be offered on this subject under the seventeenth chapter, when we come to that head of the Roman empire which is there called "*The Eighth*." The spirit of the beast which has been operating for so many ages seems finally to become incarnate, or to possess some one man and fill him with the same spirit, having the same schemes in view and carrying out the same ends, only with greater subtlety and power. As Alexander the Great was the main embodiment of the Grecian empire, overshadowing all others, so will this man be in the kingdom of the beast.

CHAPTER XIV.

There now commences a new series of prophecies. The events are not to be considered as subsequent, to those of the last chapter, because in verse eight Babylon is spoken of as fallen. In the seventeenth chapter Babylon is connected with the beast; he is carrying her on his back. That makes the events of this chapter to be going on at the same time with those of the thirteenth; for, wherever the beast is, he must be considered as carrying that woman. She is one of the tools or instruments he uses for the seduction of the people. The warnings in the tenth and eleventh verses show the same thing, for why give warnings after the danger is passed? This chapter, therefore, and the last, represent the two sides of one great conflict—the good and the bad.

VERSE 1.—"And I looked and lo, a Lamb stood on Mt. Zion, and with Him a hundred and forty-four thousand having His Father's name written in their foreheads."

Mt. Zion implies something on the earth like the New Jerusalem or the temple of God in the eleventh chapter, where the outer courts were given to the Gentiles, while the inner sanctuary was filled with true worshippers. These are the faithful in the kingdom or the church of God. But the beast, also, and his followers are in the kingdom—that is, in the outer courts. But it is encouraging to find that, although he has "power over all kindreds and tongues and nations," (chapter xiii. 7), he has not seduced all people. Here are a hundred and forty-four thousand.

VERSES 2 AND 3.—"And I heard a noise from heaven as the noise or many waters and as the noise of a great thunder, and I heard the noise of harpers harping on their harps. And they sung, as it were, a new song before the throne and before the four beasts and the elders. And no man could learn that song but the hundred and forty-four thousand which were redeemed from the earth."

Why these hundred and forty-four thousand are made so prominent does not appear, unless the depressing effect of the last chapter would be so great as to dishearten Christians

and prevent their holding fast their integrity. Therefore, these hundred and forty-four thousand are put forward as an encouragement. So many faithful ones would tend to make all persevere; even the weakest might feel that he is supported, and there are multitudes around him—although, perhaps, not seen—who are steadfast in the service of God. The immense number singing the new song imply a vast concourse of people beyond the hundred and forty-four thousand. It is not so certain that they stand on Mt. Zion, as the voice comes from heaven, but they are evidently spectators of the conflict; they encourage it on by their cheers and their songs. As St. Paul said, “We are a spectacle to the world, to angels and to men.”—1 Cor. iv. 9. The combat with the beast may be on earth, but many eyes in heaven or paradise may be fixed on its faithful supporters.

VERSE 4—“These are they which were not defiled with women, for they are virgins. These are they which follow the Lamb whithersoever He goeth. These were redeemed from among men, being the first fruits unto God and to the Lamb.

In verses nine to eleven comes a warning to those on the opposite side, who worship the beast. They are idolatrous; in the language of the Bible adulterous, while the hundred and forty-four thousand are virgins. They will not defile themselves with the worship of the beast or his image. Possibly they are among those who are seen in the next chapter as standing on a sea of glass mingled with fire. There they evidently come out of a great conflict, probably the last conflict with antichrist; whereas, here in this chapter there does not appear to be the same difficulty.

VERSE 5. - “And in their mouth was found no guile, for they are without fault before the throne of God.”

Redeemed from among men by the blood of the Lamb, and washing out their sins in tears of penitence, they are considered as faultless. No charge can be preferred against them, because they are pardoned. “The blood of Jesus Christ His Son cleanseth them from all sin” (1 John i. 7), “so that they are without fault before the throne of God.”

Strong as the enemy has been represented in the last

chapter, here is something stronger. Dark as has been the days through which Christians have been passing, here is light to cheer them. The Lamb on Mt. Zion has ascended and taken possession of all power in heaven and in earth. He has not been idle. Though unseen since He went forth in the first seal on a white horse, conquering and to conquer, the arrows shot from his quiver, the darts from His Holy Spirit shot into the hearts of men, have quickened them to repentance, faith and obedience. He has slain many enemies by the sword of His Spirit, and here they are following in His train. Christians on earth often seem alone and defenceless, exposed to the rapacity of the great and the powerful; but here it seems they are not alone. The Lamb is standing in the midst of them on Mt. Zion; they are with Him; He is with them. There is no such thing as a lonely Christian; a vast company surrounds him. The angels rejoice over one sinner that repenteth; how they sing a new song in heaven over every Christian that struggles on in the conflict with the beast, and overcomes by the sword of the Spirit and the blood of the Lamb, "having His Father's name written in their foreheads."

MODERN MISSIONS.

VERSE 6.—"And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth and to every nation and kindred and tongue and people."

Here is another evidence that great movements upon the earth have their origin in the unseen world. This great movement to all nations is started by angelic agency. Ever since the apostles went forth from Jerusalem the gospel has been preached. Every nation now professing Christianity has been converted by missionaries of the cross. No age has been without them; but no age has had more than the present. At the beginning of the present century there were but two or three societies in existence, and they were small to what they are now. But at the present moment they may be counted almost by hundreds and their missionaries by thousands. Various parts of Asia, Africa and the

Islands are now visited by the heralds of the cross. The spread of Christianity during the nineteenth century has been very great. More copies of the Holy Scriptures have been circulated of late than during all ages previous. They have been translated into hundreds of languages, and made accessible to more people than any former age could have thought possible. Is this an indication that the prophecy of this verse was intended for the present time? Although it may be possible that there is to be a yet greater development in the near future.

VERSE 7.—“Saying with a loud voice, ‘Fear God and give glory to Him, for the hour of His judgment has come; and worship Him that made heaven and the earth and the sea and the fountains of waters.’”

These two verses indicate a great revival of the preaching of the gospel just before the last day. When the apostles asked our blessed Lord about the end of the world, He said: “This gospel of the kingdom must first be preached in all the world for a witness to all nations; *then shall the end come.*”—St. Matt. xxiv. 14. So closely is the judgment day and the preaching of the gospel to every people connected, the one follows the other immediately. “When the harvest is ripe the sickle is put in.”

The facilities for making the gospel known are greatly increased of late. The education of the people is carried on in such an extensive scale that vastly more persons can now be helped to read the gospel. During the dark ages there could scarcely be more than one copy of the Bible in a parish, but now there can be one in every family and all can read. The multiplication of books and printing presses and general intelligence; the great increase in schools and lectures and educated persons; the great facilities of intercourse between distant peoples by steam and railway travel; bringing nations and communities together by telegraph and telephone; making distant places alive to each other's wants and wishes and almost of kin—these and such like instrumentalities peculiar to the present age, may be used to aid greatly in the rapid promulgation of the gospel to all nations. No time before us has had anything at all

to compare with the facilities which can now be used for this purpose. Some persons attribute all these discoveries and improvements to the ingenuity of man, as if they were for his benefit alone. May they not have been intended for the propagation of the gospel and for the glory of God?

The angel may not only move men to preach the gospel, but he may move men to provide facilities for doing it. God may have a purpose in these great modern improvements beyond anything of which men may think. Men think of providing themselves with comforts and riches and enjoyments; God thinks of their eternal welfare. He would have the gospel carried to all nations; that is of the most importance.*

VERSE 8.—“And there followed another angel saying, ‘Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication.’”

For the first time Babylon is introduced in these prophecies; she is described more fully in the seventeenth chapter. Here only it is said of her that she is a great city and that she intoxicates all nations with her wiles. To all those engaged in propagating the gospel of Christ it will be interesting to note that the fall of Babylon follows immediately upon the preaching of the gospel to all nations. Is not that the best way to destroy the influence of that corrupt city?

The mention of Babylon and the warning in the next three verses indicate that these events are to take place during the time of the beast; because he carries Babylon on his back (see chapter xvii. 3), and the warning must be given before he is destroyed or it would be of no use. The prophecies of this chapter are to be fulfilled during the reign of the beast.

*In the eleventh chapter of Romans St. Paul shows that because the Jews rejected our Saviour and hardened themselves in unbelief, the gospel was taken from them and given to the Gentiles, but not forever. They are to have their day. After that, when the Jews come to believe and accept their crucified Redeemer, it will be like a resurrection—like “life from the dead” (Rom. xi. 15). Is that the time this angel is to be sent forth to preach the gospel to every creature?

VERSES 9-11.—"And the third angel followed, saying with a loud voice, "If any man worship the beast and his image and receive his mark in his forehead or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of His indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels and in the presence of the Lamb; and the smoke of their torment ascendeth up forever and ever; and they have no rest day nor night, who worship the beast and his image and whosoever receiveth the mark of his name."

The mention of Babylon is immediately followed by this fearful warning about the beast, so closely are they associated together. No light sin could be spoken of in this way. It must indicate one of the greatest of the offenses against God. This mark on the forehead and on the hand must be a sign of some awful corruption of the heart—something that subordinates everything to the building up of the beast kingdom, making that first and above all things, making it an idol; in short, worshipping the beast.

There are various kinds of idolatry. Covetousness is one (Eph. v. 5). Some men worship riches and bow down before a golden idol; some worship reputation, sacrificing everything to their own self aggrandisement—their honor, as they call it.

But the warnings of these three verses seem to be given to one species of idolatry—the worship of the beast—as a sin, perhaps, most provoking and offensive to God. It may be intended mainly for the time of antichrist, when he shall appear and claim honor for himself. Like Nebuchadnezzar, he may set up a golden image and command all men to bow down before it, under pain of being thrown into the furnace of fire. It will be a time to try men to the uttermost, whether they will receive his mark on their foreheads or right hand. It is possible that this warning is intended mainly for such a time as that which will be the great tribulation spoken of by our blessed Lord and Daniel the prophet. But as there is no qualification given with it, it is a solemn warning to persons during the whole period of the beast kingdom. As the same spirit that will possess antichrist himself is also operating all the time of the growth of the beast kingdom, it is possible at any time to

commit this sin, as it is written (chapter xiii. 4): "They worshipped the dragon which gave power to the beast and they worshipped the beast saying, 'Who is like unto the beast? Who is able to make war with him?'" The making him supreme over all things on earth may be the sin indicated. God alone is supreme on earth and Christ is the sole Head of the Church. Any other head may be pressed so far or exalted so high as to become a sin before God.

This awful warning may indicate not only the greatness of the sin and punishment, but also the severity of the trial. So severe a warning would hardly be given for a light temptation. This is evidently to be one much stronger than usual. As the beast works by deceit, in this case it will doubtless be so completely covered up as to have every appearance of good. Men will take it for goodness itself; they will think it good, stand by it and fight for it as good. As the world was made in six days, according to the analogy of numbers 6 is to be considered as the completion of worldly works, the perfection of worldly greatness. All the perfections and excellencies of this world were made up in six periods. What are 6-6-6 but the intensified expression of secular perfections, the highest that man can attain to without God or without divine grace. It would be nothing strange if there should hereafter arise a man with faculties and powers superior to anyone before him. A man that could combine in himself the brilliancy of great geniuses such as the world is accustomed to admire, so that those prone to hero worship may find ample cause to admire and extol him. Commencing in the exhibition of goodness and drawing followers by his extraordinary powers, working miracles and calling down fire from heaven—chaining lightning, as it were—he may make it almost impossible for men to detect his real character, "deceiving if it were possible the very elect."*

He may not throw off his cloak nor come out in his real character until the last, when he will set himself against "all that is called God or that is worshipped, so that he as God

*See Dr. Mahan's "Palmoni" and "Mystic Numbers," published by Pott, Young & Co., New York, 1875.

sitting in the temple of God and showing himself to be God." Our blessed Lord said, "There will be many false Christs; be not deceived." Why should it be strange if there should be one that exceeded all—that is, 6-6-6. The sharpness of this warning indicates that the trial will be very severe.

In chapter eighteen, verse four, there is a voice which cries, "Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues." This implies that people of God are in Babylon up to that time. As the beast carries Babylon on his back, these people of God are doubtless in the beast kingdom. They may remain there up to a certain time without committing the great sin above denounced. As we proceed it will be found that Babylon is only one of the tools or instruments used by the beast for the seduction of the people; it is almost certain that his influence will extend beyond the Roman communion. Men may reject some of his errors without rejecting all. Evil may still be mingled with the good, as every Christian knows it is in his own heart. As the Jews dwelt in ancient Babylon without committing the sin of bowing down to the image Nebuchadnezzar set up for worship, so it may be possible for Christians to live in modern Babylon up to a certain time—till the voice calls them to come out. But it must be attended with peculiar dangers, or else why should such a warning be given?

The two classes of persons mentioned in this chapter, the hundred and forty-four thousand on Mt. Zion and the worshippers of the beast, appear here separated from each other, as if in two kingdoms as far removed from each other as light from darkness. So, doubtless, they are in a spiritual sense and to the eye of God; but practically it may not be so. To a worldly view they may be as tares among the wheat, more or less mingled with each other. The outer courts of the temple are given to the Gentiles, and they are treading them under their feet; but there must be faithful worshippers in the inner court and around the altar. But all are in Jerusalem, the holy city, although they are not all holy.

VERSE 12.—"Here is the patience of the saints; here are they that keep the commandments of God and the faith of Jesus."

This implies such a long continuance of evil, or such a sharpness of trial, that many will be tempted to think that God has forgotten them and has given up the church to its enemies. Then will be the time to study these prophecies and to see that the long continuance and the severity of the evil is permitted by God, to try the patience of the saints and to bring out the superiority and greatness of the grace which sustains them.

VERSE 13.—"And I heard a voice from heaven saying unto me, 'Write blessed are the dead which die in the Lord from henceforth. Yea, saith the Spirit, that they may rest from their labors and their works do follow them.'"

Why does this follow so closely upon the warning against the sin of worshipping the beast? Our Saviour said: "Whoso shall confess Me before men, him will I confess before My Father which is in heaven. But whoso shall deny Me before men, him will I also deny before My Father which is in heaven."—Matt. x. 32, 33.

That implies salvation and the favor of God. But this verse is more expressive and encouraging. If in resisting the beast and refusing to bow down to him they lose their lives, it will be a blessed thing for them. To die in the Lord is supreme blessedness. It is stated, however, in general terms, so as to be applicable to every one who dies in the Lord, whatever may be his condition or temptation.

VERSE 14.—"And I looked and beheld a white cloud, and upon the cloud one sat like unto the Son of Man, having on his head a golden crown and in his hand a sharp sickle."

This is apparently the same scene that is described in Matthew xxv. 31, where the Son of Man shall come in His glory, and all the holy angels with Him. Then shall He sit upon the throne of His glory. The golden crown upon His head shows that He is the King that shall say to those on the right hand, "Come ye blessed."

As before, the six seals carried on a series of events up to the general judgment, and the seven trumpets did the same, so here this series comes to the same great day.

VERSES 15.—“And another angel came out of the temple, crying with a loud voice to Him that sat on the cloud, ‘Thrust in Thy sickle and reap, for the time is come for Thee to reap; for the harvest of the earth is ripe.’”*

VERSE 16.—“And He that sat on the cloud thrust in His sickle; and the earth was reaped.”

In the parable of the seed growing secretly (St. Mark iv. 26-29), it is said: “When the fruit is brought forth immediately He putteth in the sickle, because the harvest is come.” In this chapter, verses six and seven, the gospel is to be preached to all nations, and then the end is to come (Matt. xxiv. 14). This appears to be the judgment of the righteous; “Christ the first fruits, afterwards they that are Christ’s at His coming.”—1 Cor. xv. 23. “He shall separate them as a shepherd divideth his sheep from the goats.” St. Matt. xxv. 32.

VERSES 17-20.—“And another angel came out of the temple which is in heaven, he also having a sharp sickle. And another angel came out from the altar which had power over fire, and he cried with a loud voice to him that had a sharp sickle, saying: ‘Thrust in thy sharp sickle and gather the clusters of the vine of the earth, for her grapes are fully ripe.’ And the angel thrust in his sickle into the earth and gathered the vine of the earth and cast it into the great wine-press of the wrath of God. And the wine-press was trodden without the city and blood came out of the wine-press, even unto the horses’ bridles, by the space of a thousand and six hundred furlongs.”

This wine-press of the wrath of God looks like the final judgment upon the wicked. The immensity of bloodshed may indicate the severity of the punishment.† This is another way of describing the great day of doom. Perhaps it will touch some the others did not, and lead them to repentance.

CHAPTER XV.

VERSE 1.—“And I saw another sign in heaven great and marvelous, seven angels having the seven last plagues, for in them is filled up the wrath of God.”

This chapter commences a new series of prophecies, like

*The harvest is the end of the world.—St. Matt. xiii. 39.

†The angel that cried had power over “fire.”

each of the previous series carrying them up to the end. The time is not mentioned, but they must come in very near the last day.

VERSE 2.—"And I saw, as it were, a sea of glass mingled with fire; and them that had gotten the victory over the beast and over his image and over his mark and over the number of his name, stand on the sea of glass, having the harps of God."

The sea of glass and the fire show the severity of the conflict they have passed through. Is it not the great tribulation spoken of by Daniel (chapter xii. 1) and our Lord, such as there had been nothing before like it? The beast kingdom was said to be universal, but it seems he does not overcome all; some resist him to the end.

VERSES 3 AND 4.—"And they sing the song of Moses, the servant of God, and the song of the Lamb, saying: 'Great and marvelous are Thy works, Lord God Almighty; just and true are Thy ways. Thou King of saints. Who shall not fear Thee, O Lord, and glorify Thy name? for Thou only art holy, for all nations shall come and worship before Thee, for Thy judgments are made manifest.'"

As time rolls on and the days of trial draw nigh, the faithful will have to cling to this Book of Revelation more and more. They will have to fix their hearts and affections on the great facts here revealed of the people of God getting the victory over the beast by the blood of the Lamb and the word of His testimony. Other supports and helpers will fail. The Word of God alone will stand, like the strong mountains.

VERSES 5 AND 6.—"And after this I looked and behold, the temple of the tabernacle of the testimony in heaven was opened. And the seven angels came out of the temple having the seven plagues, clothed in pure and white linen and having their breasts girded with golden girdles."

So many particulars mentioned, and so much ceremony used, show the importance and greatness of the events to be revealed.

VERSES 7 AND 8.—"And one of the four beasts gave unto the seven angels seven vials full of the wrath of God, who liveth forever and ever. And the temple was filled with smoke from the glory of God and from His power; and no man was able to enter into the temple till the seven plagues of the seven angels were fulfilled."

These plagues will all be poured out on the kingdom of the beast and will be its destruction. St. Paul said the same thing in one sentence: "Whom the Lord will consume with the spirit of His mouth and destroy with the brightness of His coming." But the times will, doubtless, be so severe and Christians so dreadfully tried that one sentence will not be enough to support them. Hence all this particularity of the judgment and this lengthening out of the accounts to carry conviction and to hold up persons, as it were, in their dying struggles. How they will count up and hold fast and cling to every particular here mentioned, in order that they may be able finally to stand upon that sea of glass and on fire and sing the song of Moses and the Lamb. What a strong hold all the minutiae of this prophecy will be to them in that hour of trial.

CHAPTER XVI.

THE SEVEN LAST PLAGUES.

These seven last plagues bring on the destruction of the beast kingdom. As the "Man of Sin" is destroyed by the second Advent of our Lord, these plagues are evidently among the last things that shall occur. There is nothing in past history to refer them to; they are evidently future. We can see something how they will occur from the analogy of the symbols employed. The first plague will fall upon the earth. St. Peter said: "Judgment must begin at the house of God."—1 Peter iv. 17. This will doubtless fall upon the better part of the adherents of the Papacy. The second vial will be poured out upon the sea, the whole multitude of the followers of the beast. The third upon the rivers and fountains of water; that is, upon the priesthood, those who have been active in persecuting the true followers of the Lamb, shedding their blood. The fourth vial will be upon the sun. In the third trumpet, chapter eight, the difficulty fell upon the sun, moon and stars. This is upon the sun only, the sole source of light to the beast kingdom.* The fifth vial will be upon the seat of

*The infallible head may tremble at this.

the beast and fill his kingdom with darkness. The sixth vial, like the sixth trumpet, will begin with the river Euphrates, and may refer to the time of antichrist when he will appear as a person—"the Man of " chapter xiii. 18; when the mouth of the dragon and the mouth of the beast and the mouth of the false prophet will be used to collect that vast multitude of the sixth trumpet, out of whose mouths will issue smoke, fire and brimstone for the destruction of men. The seventh vial will be poured out into the air. According to St. Paul (Eph. ii. 2), Satan or the dragon is "prince of the power of the air." This plague will be his destruction.

There cannot much be said or known about events soon to be revealed; yet there is a certain similarity between the decay of the Papacy, or its departure from the truth, and the order of these plagues. Where men love error and are bent on holding to it, God sometimes sends them strong delusion and they fall into deeper sin (2 Thes. ii. 11). So it was with the Papacy. The evil spirit that enthroned itself in Rome gradually wrought out its decay. As the first plague was upon the earth, so one of the first errors of the Papacy was in the Bishop of Rome assuming temporal authority over the city. A spiritual priest sitting in heavenly places (Eph. ii. 6), he made himself an earthly governor, like any king or secular ruler. As the second vial was upon the sea, the multitude of people, so this secularity of the Roman bishop affected the minds of the people and gave them wrong ideas of the kingdom of Christ. They began to think it an earthly instead of a spiritual kingdom. What a debasing view of heavenly privileges! As the third vial was to be poured out upon the rivers and fountains of waters—that is, the clergy, who brought people into the kingdom and supplied the people with water—so in time some of the Romish priesthood, the Papal party, became the persecutors of the true followers of the Lamb, set on by the spirit that ruled in Rome. How much blood was shed among the Albigenses and others before the Reformation. As the fourth vial was upon the sun alone, the moon and stars, the church and its leaders being spared; the sun

alone would indicate the one-man power, such as Gregory VII. (Hildebrand) tried to establish, reducing to practice the false decretals of Isidore and building up a kingdom upon deceptions.

A judgment of spiritual blindness must have been poured out upon a man or a priest rather to have him think such a thing could be Christian. He doubtless did not see the subtle inter-mixture of evil in his notions, which finally became paramount and resulted in the domination of Popery over the churches and Western Christendom. Popery inspired by the spirit that dwells in Rome is a skillful interweaving of wrong with the right, of error with the truth—a pernicious growth of mildew and parasites upon the old vine of the church, eating out its vitality and destroying its life—that is, in Italy, France and Spain. In other countries it is different—often an intrusion and a schism, if not a false teacher.

In one sense the spiritual is independent of temporal power, as Hildebrand maintained; but no more in the Bishop of Rome than in other bishops and priests. They receive their authority from God. In another sense they are all subject to temporal governors. St. Paul wrote (Rom. xiii. 3): "The powers that be are ordained of God. Whoso resisteth the power resisteth the ordinance of God; they that resist shall receive to themselves damnation." St. Peter said: "Submit yourselves to every ordinance of man for the Lord's sake."—1 Peter ii. 13, 15. This law of the gospel Hildebrand and Popery will not see, ignoring their great master St. Peter and breaking his command.

As the fifth vial was to be poured out upon the seat of the beast, and his kingdom was full of darkness, so many years before the Reformation were generally called "the dark ages." Was that accidental? See what darkness Luther came out of and many of the Reformers, knowing so little of the Bible, though he was a priest of God. What spiritual blindness must pervade men who know so little of the word of God. Take Mexico, South America, Spain and Italy—places where the people cannot read. What darkness and delusions are common! As the sixth vial is to be

poured out upon the river Euphrates and out of the mouth of the dragon and the mouth of the beast and the mouth of the false prophet are to go forth those unclean spirits to gather men together to the great day of God Almighty, so since the Reformation has this instrumentality of the mouth been used with such extraordinary effect in multiplying teaching and schools, and lectures and preaching, printing, telegraphing, telephoning, and the wonderful inventions and progress of modern times in giving power to the influence of the mouth, not always good.

In all the operations of God there is a certain analogy. The seven seals, the seven trumpets and the seven vials follow a certain order quite similar. So the falling away of the Papacy, its descending deeper and deeper into error, may follow the same order in which the seven last plagues will be poured out upon the kingdom of the beast. It would be according to the analogy of divine dealings for it to be so.

When these seven plagues do begin to fall they will, doubtless, follow each other in rapid succession, as the ten plagues fell upon the Egyptians and Pharaoh. The judgments of the Lord are often said to hasten, sometimes to hasten greatly.

In the midst of these plagues great Babylon is said to come up in remembrance before God.* She is so closely connected with the beast and his kingdom, being one of the instruments he employs for the seduction of the people.

The seventh and last plague brings us again to the general judgment, since the angel said, "It is done." Three times before, the series of events, as in the seals, the trumpets and in the fourteenth chapter, are carried up to the end, so it is here. Some new features of the judgment day are described here: "There fell upon men a great hail out of heaven."

*Probably in the sixth plague, which begins with the river Euphrates.

CHAPTER XVII.

THE GREAT CITY OF BABYLON.

VERSES 1 AND 2.—"And there came unto me one of the seven angels which had the seven vials and talked with me, saying: "I will show thee the judgment of the great whore, that sitteth upon many waters, with whom the kings of the earth have committed fornication and the inhabitants of the earth have been made drunk with the wine of her fornications."

This commences a new series of revelations. Babylon has been mentioned twice before, in chapter xiv. 8 and in chapter xvi. 19, but without any description. Now the angel goes back and takes up the subject, as it were, so incidentally introduced and describes it at length. As it is one of the seven angels with the seven vials, it shows a close connection with those seven last plagues. In one of them, doubtless, Babylon comes in for her share of remembrance.

These two verses seem to be introductory. The many waters are afterward explained (verse 15), and the conduct of the kings and the people of the earth. Their commerce with the woman is called fornication—that is, it is with a woman with which they ought not to have anything to do. Any legitimate or proper relation would not be called fornication:

THE VISION OF THE HARLOT.

VERSE 3.—"So he carried me away in the spirit into the wilderness; and I saw a woman sit upon a scarlet colored beast, full of names of blasphemy, having seven heads and ten horns."

"In the wilderness" was the place where the church had fled (chapter xii. 6) from the face of her persecutors. He was, therefore, in the place where he could see the church when he saw this woman.

It is difficult to read this account without comparing it with the fifteenth chapter of Ezekiel, where the Jewish church is called by the same name. In the twenty-third chapter both Jerusalem and Samaria are called harlots, because they were unfaithful to their marriage vows. God, in

his infinite condescension, had bound them to Himself in the covenant of circumcision; they were as married. Unfaithfulness to God was unfaithfulness to their marriage vows; they were harlots. Sodom and Gomorrah were not accused of that crime. They were never in the same relation with God. Their sins were of another kind. Tyre and Sidon were great offenders against heaven by pride and other sins. Egypt was often threatened, but not for this sin; they were at a great distance. But the Jews God had drawn near to Himself by the closest tie. Their favors and blessings and privileges were without number. Their unfaithfulness was something worse than that of other nations. When they fell into idolatry they were by the prophet Ezekiel called harlots.

This woman, therefore, called by that name, must represent persons in the same covenant relation with God. It must be a Christian city or church. They were in the wilderness where the church had fled; but, instead of being made up of faithful Christians, they were the reverse. They were fallen from their high estate.

She is seen "riding upon a scarlet colored beast, full of names of blasphemy, having seven heads and ten horns." The beast here comes into greater prominence than the woman. More is said of him in this chapter than of her. The seven heads and ten horns cannot be mistaken. It is the same beast that was seen in chapter thirteen coming up out of the sea. As the second beast, which came up out of the earth, bends all his efforts to establish the kingdom of the first beast, they are in effect but one. They have one purpose and one object; but it is the first beast, with seven heads and ten horns, that the woman is riding on, rather than the second. In ancient Rome the imperial color was purple; as scarlet is that of the cardinals at the present day. No other city is so distinguished for this color as Rome. A scarlet-colored beast would better represent that than any other city.

This riding upon the beast indicates an important fact, which is not often noticed. As the beast is represented as having great power over nations and people, any connection

with him would tend to give importance to the woman. It looks as if she might derive her influence or power more from him than from herself.

A church or Christians ought to rest entirely on the divine support, on an invisible and everlasting foundation. St. Paul went forth moved by the Holy Ghost. Our blessed Lord, after His resurrection, breathed on His disciples and said: "Receive ye the Holy Ghost," who came down on the day of Pentecost in cloven tongues of fire on the Apostles to fit them for their work. They had no human arm to rest on, no wealth or numbers, no political support; for all the governments of the earth were against them—all kings and people were hostile. It was divine power that upheld them; it was the Holy Ghost. In all ages of Christianity, and at the present day, the essence of the rite at the ordination of the ministry is in the laying on of hands of the bishops and the invocation to the Holy Ghost. Nothing can make a minister of Christ, or a Christian even, but the Holy Ghost. The church of God would not differ from any human society except it were animated and vivified by the in-dwelling presence of the Spirit of God—"Christ in you the hope of glory." This Christian city or woman, therefore, ought to be borne up as St. Paul and the apostles were, by the Holy Ghost, but instead of that she is seen riding on the beast.

In the time of St. Paul the Church of Rome was one of the most faithful in the world. He hoped to come unto them in the fullness of the blessing of the gospel of Christ. "First," he said, "I thank my God through Jesus Christ for you all, that your faith is spoken of through the whole world."—Rom. i. 8. This was very great praise; coming, too, from an inspired apostle, it was a remarkable commendation. Her charities are said, also, to have abounded. For ages that church was famous for its excellencies among all the churches of Christendom. In times of persecution she had confessors and martyrs. All her early bishops are said to have sealed their testimony to Christ with their blood. During the Arian and other heresies the bishops of Rome, with one exception or two, maintained the truth. But when

the empire became Christian her bishops had become so prominent that they came into closer relations with the emperors. After the city had been sacked by the Goths and Vandals, and there was no civil government left, the bishop became the principal man. He was looked up to on all sides as the leader. Rome being the old imperial city, it was natural that other churches should look up to it. They consulted the great Bishop of Rome. In their trials and controversies they appealed to him. He mediated between opposing factions; he gave decisions; his advice became influential, paramount; the See of Rome acquired authority and began to dictate. Carried away with the spirit that had actuated ancient Rome, she became so lifted up that she could endure no rival. In this way the spirit of the beast gained possession and was manifest in her conduct. In this condition St. John saw her riding on the beast.*

Now, the point is this: Could the prominence given to the Bishop of Rome have been obtained in any other city? Could it have been done in Antioch or in Alexandria? They were ruling cities for a long time, the one in the East and the other in Africa. If either of them had made the same claims and put forth the same pretensions, could they have succeeded. They would have no imperial prestige to support them; they were inferior, provincial cities. If any city could have gained this pre-eminence by Christian means it would have been Jerusalem. There our blessed Lord was crucified: there apostles planted the first churches; there the first Christian martyrs shed their blood. That was a holy city in the eyes of the Jews and had been for ages. It had enjoyed the whole prestige of religious supremacy for a thousand years. If any city could have claimed to be the mother and mistress of all churches, it would have been Jerusalem. Why did she not do it? Because she was an inferior city, in political obscurity; whereas, Rome had been the great central and governing power for ages. She had been accustomed to command and be obeyed. Men had been so long in the habit of obeying Rome that they thought not of resistance. When, therefore, the bishops of

*See authorities quoted under chapter thirteen.

Rome began to put forth their large claims they had the whole prestige and great authority and power of the old empire to support them; that is, their pretensions gained more from the imperial dominion than from Christian principles. They were borne up more by the empire than by the Spirit of God. Therefore was the Papacy represented to St. John as riding upon the beast.

"Full of names of blasphemy."

Rome is often called "*the eternal city*," as if she had one of the attributes of the deity.* Of late the Pope is declared to be infallible. That is assuming another attribute of the Almighty. A common title of the Pope is the Head of the Church, the Vicar of Christ, and Rome is called the mother and mistress of all churches.† The Master of the church, its Lord, is Christ Himself; He is the sole and living head. To trench on His prerogatives may be of the nature of blasphemy. His promise is: "*Where* two or three are gathered together in My name, *THERE AM I* in the midst of them."—St. Matt. xviii. 20. Now, if nothing can be done by the priesthood without the authority of the Pope, it may be so pressed as to make Christ only present in that city and so trench on His divine attributes. His promise to His disciples was to be with them to the end of the world. He is present, therefore, in the end of the

*If there was some other city, as Paris or London, that had such an attribute of the deity applied to it, there would be some room to doubt. But where is there any other?

†See an Eirenicon by Dr. Pusey, page 102, where he quotes from Roman writers such expressions as the following:

"All things are subject to the command of the Virgin, even God himself."

"It is safer to seek salvation through her than directly from Jesus," and many more.

Page 115: "Thousands of souls perish because Mary is withheld from them."

See Dr. Richardson's "Reasons Why I Am Not a Papist," page 29, where he quotes from Cardinal Bellarmine, a standard writer among the Romanists, such expressions as these:

"We acknowledge the supremacy of the Holy Father, the Lord God, the Pope."

"Thou art the Shepherd; thou art the Physician; finally thou art another God upon earth," and many more. Printed by Stanford & Swords, New York, 1847.

See Smith's Dictionary of the Bible, article Mary the Virgin, for many more titles of this kind.

Southey's Book of the Church, chapter ten, pages 81 and 82.

world, America or Europe as much as in Palestine, if His disciples are there ; and He has ample authority to act there as He pleases. His promise to His apostles was to send them a Comforter to abide with them forever. The essential feature of a Council of Bishops in France or Spain or America is the invocation and presence of the Holy Ghost. But if that council cannot decide anything without referring it to Rome, where is the Holy Ghost? This doctrine may be pressed so far as to deny the divine attributes. The Holy Ghost is not promised exclusively at Rome ; besides, as they have assumed lately one of the attributes of God, infallibility, there is no telling what they may yet assume. The day may not be distant when the words of the angel may be more true than at present—"Full of names of blasphemy."

VERSE 4.—"And the woman was arrayed in purple and scarlet color, and decked with gold and precious stones and pearls, having a golden cup in her hand, full of abominations and filthiness of her fornications"

For some cause great stress is here laid upon her outward appearance. Why is this? Why is her dress brought into such prominence? It is true her inward character is depicted in very bad colors, horrible ; but her clothing is also set out in a clear light, gold and precious stones and pearls. Are they indicative of an internal departure from God? St. Peter described the proper dress for a Christian woman (1 Peter iii. 3): "Whose adorning," he said, "let it not be that outward adorning of plaiting the hair and of wearing of gold or of putting on of apparel. But let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price. For after this manner in the old time holy women also who trusted in God adorned themselves." Here are two characters described. One seeks for heavenly graces, ornaments of the soul ; the other for outward adornments of the person, gold and precious stones and pearls. For which of these the chair of St. Peter is at present famous, it needs no prophet to divine. Where is there a city in Christendom more given to religious pomp

and show than Rome? Where are there more gorgeous religious ceremonies: more enchanting spectacles: more imposing displays! Rome is famous all the world over for her extraordinary magnificence in these matters. Multitudes go there every year, not to acquire the inward graces of our holy religion such as St. Peter recommended, but to see their striking religious spectacles. Men are taken with them: there is a charm in them for the worldly. "She has a golden cup in her hand, full of fornications." Men catch the spirit of and go away desiring to imitate them. Even the dress takes—the gold and precious stones and pearls. You may go to Jerusalem: you may stand on Calvary: you may meditate in Gethsemane: you may ascend up on Mount Olivet and count the last footsteps of our blessed Redeemer as He ascended up on high, and it will stir up your affections: it will sink into your soul: it will move in you the meek and lowly graces of our holy religion. But you go to Rome and follow their showy and gorgeous processions, and there are no such holy feelings stirred up in you. The one is of this world and its outward pomp and vanities: the other of heaven and its holy graces.

VERSE 5.—"And upon her forehead was a name written Mystery. Babylon the Great, the mother of harlots and abominations of the earth."

The popes of Rome, it is said, wore on their forehead in the dark ages the word "*Mystery*" until it was pointed out to them as a fulfillment of this prophecy, when it was removed. But the word, doubtless, means more than any outward mark upon the forehead. There is something mysterious about this woman's riding on the beast and acquiring such extraordinary influence over the nations. Ancient Rome acquired its power by fighting. Seven hundred years of steady warfare against the neighboring nations brought so many victories that it ruled over all. There was nothing singular about that: it is what men would expect. But how a beast, with the horns of a lamb and with nothing to work with but the mouth, should succeed in acquiring all the power of the first beast, is strange. It is mysterious. How a simple bishop—without arms, without authority or

influence—could succeed in gaining dominion over all Christendom, all kings and governments, is something remarkable. How is it to be accounted for? Is it at all strange that it should have been described to St. John as a mystery? Any ordinary operations in the world or in nature are not so considered. Men are accustomed to them and call them natural. But when something occurs that they cannot account for—when there appears to be some hidden, unseen force at work, of which they know nothing—then they count it a mystery.

VERSE 5.—“Babylon the Great, the mother of harlots and abominations of the earth.”

As Babylon was an old city on the river Euphrates, where the Jews were carried captive and the people of God held in bondage for seventy years: So this Babylon must indicate a city that has ruled over the people of God and holds them in bondage. What other city can be meant than Rome? The title usually assumed is: “The holy Roman church, the mother and mistress of all churches.”—Creed of Pius IV.

“Harlots” undoubtedly means idolatries. In other words, this city Babylon is to be the great teacher of idolatry among Christians. A common prayer among Romanists is: “Hail, Mary, full of grace.” This is said ten times and then the Lord’s prayer once.

While writing this, a paragraph appears in the papers stating that the present Pope, Leo XIII., has just issued a decree, dated December 24th, that on and after January 1st, 1884, the Litany of Loretto, in honor of the blessed Virgin Mary, be recited by every priest after the celebration of every mass in the parochial churches throughout the world, and that in addition to the titles conferred upon the Virgin a new title, that of “Regina Sacratissima Rosari” (that is, Queen of the Most Holy Rosary) “be reverently pronounced aloud.”* This is only one of many instances where Rome

*See the Kalendar of March 29th, 1884, published in Buffalo and Rochester, N. Y.

See Dr. Pusey’s Eirenicon, pages 100–140, where he quotes from Romish writers such expressions as these:

“God gives no grace except through Mary.”

is trying to teach Christians to call on the Virgin and the saints; whereas, our blessed Lord said: "Call upon ME in time of trouble, I will hear."—Psalm l. 15. "If any man thirst, let him come UNTO ME and drink."—St. John vii. 37.

The prophet Isaiah seems to have spoken ironically when he said: "For the living to the dead" (chapter viii. 19) To go for help Rome says, "Go to the dead." She forgets the loving invitation of Christ: "Come unto ME all ye that labor and are heavy laden and I will give you rest. Take my yoke upon you and learn of me."—St. Matt. xi. 25–30. Doubtless idolatry will in the end lead to harlotry, as it has in many cases.

"It is morally impossible for those to be saved who neglect devotion to the Virgin."

"God is subject to the command of Mary."

The blessed Virgin is superior to God, and God "Himself is subject to her in respect to the manhood He assumed," and many more.

The Pope wrote to the Romish bishops throughout the world on the subject of the Immaculate Conception, and the answers of several hundred of them made this impression upon the mind of Dr. Pusey in reading them: "If devotion to God were like that to the blessed Virgin, it would be a world of saints" (page 117). Spain and Portugal are familiarly called "Marian kingdoms."

In southern India and Ceylon our churches by the natives are called "Jesus churches." The Roman churches are called "Mary churches."

See Dr. Richardson's "Reasons Why I am Not a Papist," pages 26–27, for expressions from Romish devotions, as follows:

"The whole angelic creation cry aloud, Holy, Holy, Holy, Mary the Parent of God, Mother and Virgin."

"Thou with thy Son sitteth at the right hand of the Father."

"O Lady, save thy people."

"In Thee do we hope, oh! sweet Mary," and many more.

See, also, "Mariolatry," by Thomas Hartwell Horne, republished by Parsons, Hartford, Conn., where are quotations from many Romish books of devotion, all of the same character as above. Doubtless such will be found almost everywhere among the Romanists, although they are sometimes shy in showing them to Protestants and try to explain them away.

See Bingham's Antiquities, book thirteen, chapter three.

See "England and Rome," by Rev. J. W. Burgon, pages 123–131. It says of the Romish Communion:

"It puts the blessed Virgin in the place of God."

"This is the crowning iniquity of all."

"It is the great sin of modern Romanism."

"It is quite useless to disguise the fact that the Mother of our Lord is more than worshipped at Rome."

"She is set before and in place of her divine Son."

"She is styled 'Sinners' Only Hope,' 'Refuge of Sinners,' 'Comforter of the Afflicted,' etc.

"My greatest comfort in my last agony will be to call Mary and then die," and much more of the same kind.

VERSES 6 AND 7.—“And I saw the woman drunken with the blood of the saints and with the blood of the martyrs of Jesus, and when I saw her I wondered with great admiration. And the angel said unto me, wherefore didst thou marvel?”

Here is an expression of astonishment. Why was St. John so amazed? He had seen Roman soldiers put our adorable Master to death; he had seen Christians martyred by the same power; he had lived through the persecutions of Nero and Domitian; there was no reason for him to wonder at the heathen inflicting pain upon Christians. Why, then, did he marvel? Was it not because this was a professedly Christian woman, or city, putting men to death? That would make him marvel, as it would make an angel weep? This prophecy seems to intimate that there would be a woman or city professedly Christian, more Christian than others, the mother and mistress of Christians. When St. John saw such an one drunken with the blood of the martyrs of Jesus, he might well be moved to great astonishment.*

During the dark ages there was developed an institution of great efficacy in putting down opposition to the papal authority. However harmlessly it may have grown up, it became in the hands of the popes an engine of great power in carrying out their wishes: Some papal writers would almost persuade you it was a meritorious institution. Some writers in the *Encyclopædias* smooth over its severities and try to make it appear respectable. But read any correct history and you will be as much surprised as St. John was when he saw it in prophecy.† The historian Milman's account of the “Inquisition” is too long and distressing to be

*See “A Critical History of the Spanish Inquisition,” by Llorenti, a Spanish writer. He says thirty-one thousand, nine hundred and twelve persons were burned alive, and two hundred and ninety-one thousand, four hundred and fifty persons were subjected to rigorous pains and penalties.

†Mosheim says, book second, page 81: “The inquisitors tortured and slew so many in Italy that many fled into exile.”

Page 79, he says the Duke of Alva endeavored to suppress commotions in Belgium with unparalleled cruelty and with innumerable slaughters. “After which the Pope presented him with a consecrated hat and sword”

See *Encyclopædia Americana*, Article Alva.

See Milman's *Latin Christianity*, volume six, page 32, etc.

quoted at length. Other historians, as Ranke* and Robinson give much in confirmation of his statements. So do the *Encyclopædias Britanica* and *Americana*. McClintock's & Strong's *Encyclopædia* states facts equally damaging. Johnson's *Cyclopædia* has many facts of the same kind, and in addition states some of the palliating circumstances which Romanists urge in its favor. But what if some kings used it as an instrument to punish their own subjects; what if some inquisitors were savage and cruel in their ways, the fact remains there was an institution set on foot by the popes to punish men for their religious opinions. It imprisoned, tried and condemned them and put them to death under the name of religion. It was not a state institution. It was carried on by Dominican friars, priests of the Roman Church, persons not subject to their own bishops, but under obligations to the pope. They did not punish men for crimes against the civil law, but for religious opinions. What if the accounts were exaggerated? Suppose that in Spain, instead of thirty-one thousand being put to death as they say, there was only three thousand. Three thousand persons deliberately tried, condemned and burnt at the stake in the name of Christianity is enough to make any institution infamous. What if, instead of one hundred thousand Albigenses slaughtered in France, there were only ten thousand. Ten thousand persons deliberately put to death because they were called heretics would be enough at the present day to fill the Christian world with horror. There is abundant testimony that the number tortured, imprisoned and put to death by the inquisition was very great.† They branded them with bad names, called them heretics before

*Ranke's "Lives of the Popes" has a whole chapter on the subject. His statements are as damaging as any.

†See Mosheim's *Ecclesiastical History*, volume three, page 400, etc.

See *Cyclopædia of Biblical, Theological and Ecclesiastical Literature*, by Drs. McClintock & Strong, article *Inquisition*, *Albigenses*, *Waldenses*, etc.

See Robinson's *History of the Christian Church on the Inquisition*.

Johnson's *Cyclopædia* article *Inquisition*, and the authors there referred to. He says: "When the inquisition was broken up, the dungeons and archives revealed horrors truly appalling," and more like it.

When the Republican troops took possession of Rome in 1848, and the doors of the inquisition were thrown open, enough was found in its dungeons and torture rooms to confirm all that had been said against it.

they punished them. But their real fault lay in their not submitting to the dominion of Rome. Every other sin could be pardoned. Money would purchase absolution. The ancient Romans never could bear a rival. Every one must bow down before them or be destroyed. So with papal Rome. The same spirit animated both. As for their being persons with unsound religious opinions, probably the most of them were far more sound than some of the popes and Romish teachers.

This represents no sudden outburst of fanaticism which might occur at one place and which other places and times would condemn. This was a settled policy carried on for ages. It indicated not one individual opinion or a few, but the spirit of Romanism during the dark ages; the spirit that made its seat at Rome. It finds papal writers to apologise and justify it at the present day.*

But to mention some more particulars: John Huss was tried at the Council of Constance, condemned by *Romish bishops* and burnt at the stake July 6th, 1415. Jerome of Prague was condemned by the same council and underwent the same fate May 30th, 1416. It was done at one of their general councils, under a large assemblage of *Romish bishops*. It was no sudden ebullition of passion. It was the settled teaching of that day at Rome.† Afterwards, in England, John Rogers was burnt for preaching against the pope, leaving a wife and ten children. Cranmer, Ridley and Latimer were tried by *Romish ecclesiastics*, and then put to death in the same manner. More than two hundred others underwent

*They show that some popes wrote and talked against it, and some Catholic writers. Doubtless the cry of indignation was so great that they felt compelled to do so. Besides some people in the Romish obedience were not wholly corrupted. There was always two classes—one holding to the truth, the other to Romanism. Doubtless many lived and died without approving of these crimes

†Savonarola, a distinguished preacher against the corruptions of the papacy, was first tried before a court of two papal commissioners in the city of Florence, Italy, then examined on the rack that is tortured to make him confess. He was condemned, beheaded and then burnt, May 23d, 1498.

See articles Savonarola in the *Encyclopædia Americana* and *Johnson's Cyclopædia*.

Sir John Oldcastle, Lord Cobham, was tried in England for heresy, condemned and burnt.

See Southey's *Book of the Church*, pages 100–103.

the same fate in England during the reign of the bloody Mary. Now, there is no doubt but that the most of these persons might have saved their lives by acknowledging the supremacy of the pope and so have lost their souls.—St. Matt. x., 39. However much political considerations and personal animosities may have entered into some of these cases, it is certain that if these men had been zealous Romanists they would not have suffered. It will hardly do to urge as some do, that in those dark ages all parties acted alike, and one was as much to blame as the other. The papal party was pre-eminently the Christian party. The pope claimed to represent Christ Himself. Why did they not set the example of showing mercy as Christ did, and so put the others to shame? It was Queen Elizabeth's government that first began the practice of Christian virtue. Goaded as the English were, almost to madness, by the executions in Mary's reign, when Elizabeth came to the throne she did not retaliate. No Romish bishops were put to death. The fires of Smithfield went out. Mercy prevailed.

Why did not the Papal party imitate her example? The dreadful massacres on St. Bartholomew's day of those opposed to Rome, in Paris, might have been avoided. The incredible slaughter of Protestants in Flanders by the Duke of Alva would not have taken place, and the long thirty years' war in Germany against Protestants. There is no telling what an amount of blood has been shed by that spirit which means to punish every one who will not bow down before the beast and worship his image. It is said he

*See Burnet's History of the Reformation.

Stripe's Life of Cramner.

Any history of England.

It will not do to say that some of these persons were punished for political offenses. They were tried for their *religious* opinions and condemned for what they called heresy by Romish ecclesiastics. Political offenders were beheaded by the axe; offenses against Rome by being burnt.

They were often offered pardon if they would recant their so-called heresy.

See Fox's Book of Martyrs.

Southey's Book of the Church.

Palmer's Compendium of Church History.

The Encyclopædias articles Cranmer, Ridley, Latimer, etc.

Several were beheaded in Henry VIII.'s reign, as was King Charles I. and Archbishop Laud, by the Parliamentary party.

saw "the woman drunken with the blood of the saints and with the blood of the martyrs of Jesus." It is not certain that the worst of this has passed. If this interpretation is true, there is to be an outbreaking of this kind under an astute leader yet to be raised up, worse than anything that has occurred. If that foul spirit has taken possession of the Papacy and rules over it, there will be no change in it with times and circumstances. It is infallible, always the same. It is restrained in some places by the presence and power of Protestants, but where there are no such restraints the old spirit often prevails.*

VERSE 7.—"And the angel said unto me, wherefore didst thou marvel? I will tell thee the mystery of the woman and of the beast that carrieth her, which hath the seven heads and ten horns."

There is a mystery about this woman and the beast that carrieth her. The outward appearance does not indicate the inward reality. There was a mystery about the Jewish nation. It grew up in Egypt from a small beginning to be greater than their oppressors. The Egyptians could not account for it; they were angry with them. In Palestine, a very small country, it became a great nation under David and Solomon, like the great nations of the earth. It might be overrun by Shishack and the Assyrians; it might be carried captive to Babylon seventy years; it might be held in subjection by Greeks and Romans for ages, but it could not be destroyed—the Jews remained a distinct people. Other nations, conquered and scattered in that way, were lost;

*See Motley's Dutch Republic, volume two.

Prescott's Phillip II., about Alva.

Articles Alva in the Encyclopædias.

The Thirty Years' War.

Encyclopædias Britannica and Americana on Bartholomew's Day.

The Duke of Alva.

McClintock & Strong's Cyclopædia on the same.

If they were being punished for *political* offences, why offer them a pardon if they would recant their *religious* opinions.

It seems strange for any Romanist to say: "The Church never sheds blood." It is true of those "in the inner sanctuary, standing at the altar and worshipping God, the 144,000 innocents."—Chapter xi., 1. But for those in the outer courts, who are treading down the holy city and call themselves the Church, to wit, the Papal party and ecclesiastics; to say they never shed blood is a contradiction, when they tried and condemned these people and delivered them over to the secular arm to be executed; stood by at the burning, just as Saul received the garments of those who stoned St. Stephen.

but the Jews were not. They still hold on to Palestine as their home. How is it to be accounted for? Is there not a mystery about it? It was not the Jewish people themselves that did it, good as some of their great men were; there was a hidden power, working unseen; God preserving and preparing that nation for the coming of the Messiah and the redemption of the world. The spirit of God was always in that people.

There is a mystery about Christianity. With the poorest instruments, in the world's estimation, to begin with, it spread among the people. Many a false teacher thought he could do better than St. Paul did, and get up a larger sect. But the sects died out and Christianity grew. Roman officers thought they could crush out the new religion; but the Roman empire passed away and the new religion spread among the nations. Against many obstacles and through bitter persecutions it increased and grew. Infidels thought they could overthrow it by philosophy and science. They wrote great encyclopædias, but the infidels are gone and Christianity has more adherents than ever. Now, it is not men that have done this, however great and learned some of them have been. It is an unseen and hidden power, working in Christians and using them as builders in the kingdom of God. It is the spirit of Christ, our adorable Master, that makes Christianity such a success in this fallen and apostate world. That is the mystery.

Now, this verse predicts that there shall arise a certain woman or city riding on the beast, who shall gain a great influence over the nations. Verse 15 says: "The waters on which the woman sitteth are peoples and multitudes and nations and tongues." There will be a mystery about it. It will not be done by any ordinary human operations. It cannot be accounted for by any understood causes. There will be something hidden in it, marvelous to men's minds. The angel unfolds what that hidden thing is. It is the beast that ascendeth out of the bottomless pit and goeth into perdition. "The dragon was to make his seat there and give great authority."—Chapter xiii., 2. He was to come out of the bottomless pit and carry this woman or city into the

remarkable position which she should hold. Such is the natural interpretation of the angel's words. And now for the application. Where is the city that has gained this great influence? Is it Alexandria or Antioch? Is it Paris or London? Or has there been any during all the ages back but one? And she gained her influence in a mysterious manner. Eng^land has an immense power in various parts of the earth. So has Russia a vast territory. There is nothing singular about the way in which they acquired it. But papal Rome had no armies, no navies. There was a single bishop there, as there was in a thousand other cities; and yet by dint of something he has gained authority over all. What was that hidden something? Was it cunning, wisdom, skill? Where has cunning, wisdom or skill done it in any other place? It is absolutely unique. There has never been anything like it. It is incomprehensible, according to all human calculations. It is a mystery. And is it not in this verse explained? Why should such a prediction have been made? All future history was known to God. Why should he make a prediction of a certain city to arise so nearly corresponding to the facts of history that one could scarcely tell the difference? Would God do such a thing to mislead his people, or did He give it as a warning that men may recover themselves from the snares of the enemy? Why say that many would be deceived and not able to see it?

VERSE 8 (part).—"The beast that thou sawest was and is not."

Further down in the verse this is repeated, with an addition:

"The beast that was and is not, and yet is."

This beast with seven heads and ten horns cannot be mistaken. It is the same that was more fully described in chapter thirteen as coming up out of the sea. The dragon gave him his seat and great authority. Here he is said to have ascended out of the bottomless pit. That is, he had an existence before he arose out of the sea. He came originally from the bottomless pit and first appeared in the world as arising out of the sea. There is a two-fold meaning to these words. Sometimes they mean the beast himself; sometimes the spirit that animates the beast. The one came

from the sea, the other from the bottomless pit. But in operation and effect they are one, and so come under one description.

The beast that was and is not, and *yet is*.

The old Roman empire passed away as a political government. As the angel said, "One head was wounded unto death."—xiii., 3. But afterwards there arose in the same city another government, of an entirely different kind, that regained the extensive sway of the first government. So that as a ruling city it was dead for a time; and yet again as a ruling city it is alive. "It was and is not, and yet is." This is strictly applicable to Rome. It cannot be applied to Paris or London or St. Petersburg. How came an angel seventeen hundred years ago to point out circumstances that fit so exactly to this one city and not to any other? Did he mean to warn men against Christianity or against a *corruption* of Christianity?

He said: "One of the heads was wounded unto death." "But the deadly wound was healed." Has there been any healing of the ancient Roman empire since it was dead? No one would call the emperor of Austria a continuation of that empire. That was universal; it ruled all nations. It had no rival. There has been no such universal dominion since, except in the papacy. The popes can endure no rival. In that they are like the ancient government, ruling over all. So that the healing of the deadly wound must be in resuscitating the old power in modern Rome. Now Rome governs men and nations as she used to do. Is not this what the angel meant? *Was and is not, and yet is*.

This is but another way of stating what was revealed in the thirteenth chapter. The beast that rose out of the earth bent all his efforts to regain the power of the first beast. In that way the deadly wound was healed. The form changed but the spirit continued. The domineering disposition, the satanical desire to rule over all, was the same in both the empire and the papacy. In it you behold "the beast that was and is not, and yet is," or is to be."

VERSE 8 (in part).—"And they that dwell on the earth shall wonder."

This is very nearly what was said in chapter xiii., 3: "And all the world wondered after the beast." This is true in a remarkable degree in the adherents of the papacy. There is no Christian government where there is more devotion to the head than there is among the Romanists. And this from many peoples and nations and tongues. The devotion of the ancient Romans to their government was very great. The papacy has revived and intensified that feeling if possible. But what is more, it is not confined to the adherents of the papacy. Many others consider it an honor to have dealings with the Pope, and are flattered with his titles and baubles. Kings and princes treat him as an equal or superior. They do not do so with other bishops. There is something peculiar in the homage which so many people pay to him. It is said:

"They that dwell on the earth shall wonder whose names are not written in the book of life from the foundation of the world."

Some will see through the deception; some will understand this prophecy. The great power which the beast has gained by the horns of a lamb, by working miracles, by calling down fire from heaven, some will see could never have been obtained by any legitimate means. But it will not be discovered by them on account of any sagacity or wisdom they have, but because the Holy Spirit has revealed it unto them. "Without me," our Lord said, "ye can do nothing." No doubt every one will be allowed to see it, if he sincerely and honestly seeks it. From the days of Irenæus in the second century, there have been persons who saw that this prophecy applied to Rome. During the dark ages and down to the present time there have always been witnesses to this truth. This verse seems to indicate that all cannot see it. They will be offended and will persecute.

VERSE 9.—"And here is the mind that hath wisdom."

Why this warning? It is not given in any other part of Revelation since the thirteenth chapter, verse eighteen. Is there not here something difficult to be understood? Or is it because he is about to give a sign or designation, which is to be so plain that one cannot mistake it?

VERSE 9.—“The seven heads are seven mountains on which the woman sitteth.”

Above it is said she rode on the beast with seven heads and ten horns. It is shown also that that the beast is the old Roman empire. Now it seems the seven heads are seven mountains on which the woman sitteth. Rome was first built as a city on the Palatine hill. As it grew larger they built on the Cœlian hill. Afterwards it spread over the Esquiline hill; then it increased so as to take in the Quirinal and Aventine hills. Finally it included the Viminal and Janiculum hills. So that Rome in its prosperous days covered seven hills, or mountains, as they called them. The Romans were so proud of it that they were accustomed to boast: “Other cities are built on one hill, *Rome on seven.*” She had an annual festival called “*Urbes Septicollis*,” “The Seven-hilled City.” “There is scarcely a Latin poet of any note who has not spoken of Rome as the city seated on seven mountains. Virgil, Horace, Ovid, Marshal, Prudentius, in short the universal voice of Roman poetry during more than five hundred years, beginning with the age of St. John, proclaimed Rome as the seven-hilled city. On the imperial medals of that age, which are still preserved, we see Rome as a woman on seven hills, precisely as she is represented in the Apocalypse.”* When this designation was so well known—every one taking in his hand a piece of Roman money and seeing this woman sitting on seven hills—what could he say when the angel told St. John that the city Babylon which he had been describing was the woman sitting on seven hills. Could any one mistake his meaning? Suppose for a moment that some time in the course of ages there was to arise a great danger to the Christian church; that many Christians would be fascinated and carried away with it; that the sham and deceit would be so perfect that it would be difficult to detect it; that under it was to be concealed great peril to the souls of men, and that in order to warn Christians against it and guard them from its perils, this vision was given to St. John. The peril was represented to lie in a woman arrayed in purple and scarlet, and decked with gold and precious

*Bishop Wordsworth on the Apocalypse, page 253.

stones and pearls, as a city seated on seven mountains. Could any person of that day have mistaken the application? Could a merciful Saviour in warning His people, whom He had redeemed with His precious blood, have pointed out so distinctly that great imperial city when he did not mean it?

VERSE 10.—"And there are seven kings; five are fallen and one is, and the other is not yet come; and when he cometh he must continue for a short space."

There are seven again, the sacred number. There were seven seals, seven trumpets and seven vials. There are seven kings or heads to the nation. The Assyrian empire, the lion, had but one head. There was nothing but kings to that empire. The Medes and Persians, the bear, had but one. The Grecian, the leopard, had but one at first, Alexander the Great; but afterwards four, for his empire was broken up into four parts and divided among his four generals, four heads. But this beast was to have seven. The government in Rome began with kings. They reigned for more than two hundred and forty years, The last of the kings, Tarquin, made himself so odious that they drove him away and changed the form of government, and made a new head—two consuls instead of a king. This form continued for ages. Except that in times of danger when the state was in great peril, they would choose one man and make him supreme over all. They called him dictator. Thus making a new head.* He continued in power for six months only, then the government went on as usual under consuls. After a long time of great prosperity, when the affairs of the city had fallen into a disturbed condition, they determined, having learned of the excellence of the laws in Greece, to commit the government of the city to ten men, to introduce new laws and reform the state. These they called decemvirs. This made a fourth head. Towards the end of the republic, when manners became corrupt and there was much confusion in public affairs, some of their great generals became of more importance than the consuls. Three of them formed a triumvirate—Cæsar, Pompey and Cassius—and took the

*Cincinnatus was once called from the plow to be dictator.

government into their own hands. Here was a fifth head. After the assassination of Cæsar the senate appointed three others, Antony, Octavius and Lepidus. This triumvirate made a fifth head. These five heads had all passed away in St. John's time. That is, five had fallen. So the angel told St. John. Finally Octavius got rid of his colleagues and became sole emperor, thus making a sixth head, and so it continued until the end of the empire. This head was in power when St. John wrote, that is: "Five were fallen, *one is*, and the other is not yet come." Thus the angel's words corresponded with the history of Rome. But they cannot be applied to the Assyrian or the Persian or the Grecian empires. They always were governed by one head, kings. Besides they had passed away when this prophesy was uttered. whereas this verse must be meant for an empire then in existence. "*One is*." Neither can it be applied to any modern nation. England at most has had but two forms of government, kings and Cromwell; France but three, kings, emperor and republic. Besides, these nations were not then in being, whereas the prophesy is of one then existing: "Five are fallen, *one is*." The sixth head was then ruling. These six, like the six days of creation, made up the secular, or working period of the Roman empire. "And the other is not yet come." There is to be another after the sixth, and as that will be a seventh, it ought to be a day of rest, or spiritual period; a time for religious exercises, one to be devoted to God.

VERSE 10.—"And the other is not yet come. And when he comes he must continue a short time."

The last emperor in Rome, like the first king, was named Romulus. He was carried away captive by the Goths and the government came to an end apparently. Thus the sixth head passed away. So it is considered in history. But was that a fact? Did Rome cease to be a governing power? Babylon ceased and never rose up again. Was it so with Rome? The prediction of these verses was: there were to be "seven heads, five are fallen, one is, and the other is not yet come. When he comes he must continue a short space." There was then to be a *seventh* head, so the angel told St.

John. After the empire was overthrown the Bishop of Rome became the leading man in the city, and in time he rose to be a governing power. Was not this a seventh head? The seventh implies something religious or spiritual, representing a covenant relation to God, and so it was at first. St. Paul preached the gospel at Rome. One of the longest and most important of his epistles was addressed to the Christians in that city. They obtained great distinction at an early day, and deserved it. In the blood of the martyrs, St. Paul and those who suffered under Nero and Domitian, what an admirable foundation was laid for the Church of Jesus Christ. But it was an evil hour when the bishops of that city were carried away with the spirit of the world and took upon themselves the temporal government. It was a worse time when the old lust of dominion which once ruled in ancient Rome, stole its way into the hearts of the bishops of that see and the Papacy arose with the satanical desire of universal dominion. It was a sad day for Christian Rome when she consented to ride on the beast with seven heads and ten horns. What was that but the old empire appearing under a new name? Here is a beast rising out of the earth, gaining all the power of the first beast which arose out of the sea, as predicted in the thirteenth chapter. "Here is a beast that was and is not, and *yet is*," as foretold in verse eight. The essence of the old Roman empire, the point wherein it was distinguished from all other nations since, was in its possessing universal dominion. It could endure no rival. It must rule over all; and that is the point wherein the Papacy comes in and takes its place; only now it works in a different manner, with the horns of a lamb, with signs and wonders, and miracles, calling down fire from heaven; but it is the same spirit, trying to rule over all, such is the Papacy. Can any other city in Europe lay claim to be the seventh head of the Roman empire? Can this prophecy be applied to any other?

VERSE 11.—"And the beast that was and is not, even he is the eighth and is of the seven, and goeth into perdition."

All along the beast has been described as having seven heads. But from this verse it appears there is to be *another*,

which is not another, because he is of the seven. He is to be the spirit which has animated them all—the life of the seven—the *beast himself*. Tired of using instruments, he at last comes himself. He used the Roman empire as his tool to crush out Christianity with violence and blood. He used the Papacy as a tool to seduce the church and destroy Christianity by corruption, and failing in these he will at last come himself and do his worst against our holy religion. “The beast that was and is not, even he is *the eighth*.” Eight is the number for Christ, and the new creation, the Kingdom of Heaven. Circumcision was on the eighth day, the type of a new life. But such is the perversity of human nature and the wiles of the adversary, that in this case it is to be the very opposite to Christ, the beast himself, his great adversary—either the beast becoming incarnate, or a man so full of his spirit as to be virtually the same. The maniac of Gadara who came out of the tombs, crying and cutting himself with stones, was a mere tool in the hands of evil spirits. Our Saviour said: “What is thy name?” The devils answered: “My name is legion.” The man was nothing; the devils had the full control of him, they spake through his mouth. If they have done it once they may do it again. “The beast that was and is not, he is the eighth.” There is to be no longer tools or instruments, he is to be there himself. The Assyrian empire, which had continued for a long time, finally culminated in Nebuchadnezzar, who exceeded all before him. The Grecian empire found its greatness in Alexander the Great. The Roman republic came to its end in Cæsar. In the same way there might arise in the Papacy a man to overshadow all that was before him; some one embodying the spirit of the whole and exceeding all, another Hildebrand, only worse. Such seems to be the prediction of this verse. The Papacy must eventually come to an end. “When he cometh he must continue for a short space.”—verse ten. The seventh head will continue a short space. This implies a termination. What will come next, when the Papacy is ended? Is it not the meaning of this verse that the beast himself shall come, here called the eighth—that is, something different from the Papacy—a new head, and yet

not another, because it is to be of the seven ; the life of the seven, or the spirit that has animated them. He is to be the eighth. The promise to Abraham and his seed that they should possess the land of Canaan, could not be fulfilled then because the "iniquity of the Amorites was not yet full."—Genesis xv. 16. Isaac and Jacob found good men in their day ; but when men had greatly degenerated or their iniquities had come to the full, then Moses appeared, and the Children of Israel could be led up to take possession of the land. So of our blessed Lord it was said : " In the fullness of time God sent forth His Son, made of a woman, made under the law."—Gal. iv. 4. That is, when the degeneracy of mankind had come to its full, so that every one could see that corruption had done its worst, (Rom., first chapter) then God sent down help from heaven. In the first period of Roman history they could not endure an absolute monarch, and drove him away ; but when the manners of the people had become corrupt, when civil wars and dissensions had broken down the spirit of the people, then Cæsar could arise and reign over the nation with absolute power. So when the Papacy shall have corrupted the people sufficiently ; when the woman riding on the scarlet-colored beast with a golden cup in her hand, full of the abominations and filthiness of her fornications, shall have accomplished her purpose of corrupting the earth to the utmost ; when idolatry and wickedness shall have reached its worst condition, then can arise that Man of Sin, the son of perdition. Tired of the slow process which the Papacy has carried on, he will come himself to hasten on the work of destruction, "having great wrath, because he knoweth that he hath but a short time."—Ch. xii. 12. This would be an eighth, although as it were, one of the seven, being the spirit of them all.

The fourth beast (in Daniel, seventh chapter) is always described as having ten horns. He is the ten-horned beast, and yet he is to be succeeded by an eleventh—a little horn, having eyes and a mouth, speaking great things. This little horn is to be the most dangerous enemy of Christianity, the worst of all. The next three verses of this chapter explain the ten horns as ten kings, but say nothing of the eleventh,

or little horn. Does not the eighth head of the beast and the little horn with eyes, represent the same character—antichrist, one having spiritual insight?

In chapter xiii., 8, "The number of the beast is said to be the number of *a man*." Here will be seen *the man*. The other heads of the beast, like those of the lion, the leopard and the bear in Daniel, represent a succession of kings. But this is evidently *one man*, what St. Paul calls "The Man of Sin," (2 Thes., ii., 3) the son of perdition. As this one is going into perdition (verse eleven) it is evidently the same person. When St. John said: "Ye know that antichrist shall come," he evidently speaks of a man; so if all the early Christians were taught that he was to be a most formidable adversary of our blessed Lord, exceeding all others so greatly as to be pointed out as *the antichrist*, St. Paul's expression implies the same. "*The man* of Sin" indicates one person so much worse than other sinners as to deserve the pre-eminence, *the sinner* par excellence. In chapter eleven the beast is said to slay the two witnesses and persecute the followers of our Lord. When will he do this? Is it not when he comes himself to be the eighth head? Daniel foretold a time of trouble such as never was since there was a nation. When will that time come? There is to be only one such; could it occur at any other time than that, when the great adversary of God and man is no longer acting by instruments and tools, but is come to do his fearful work with his own hands, when the king shall do according to his will? "He shall exalt himself and magnify himself above every God, and shall speak marvelous things against the God of Gods and shall prosper, till the indignation be accomplished."—Dan. xi., 36, etc. That is, "for a time and times and half a time."—Dan. xii., 7. For three days and a half the dead bodies of the two witnesses shall lie in the streets of that great city which spiritually is called Sodom and Egypt, where also our Lord was crucified.—Ch. xi. 8,9. St. Paul's account of it is: "Then shall that Man of Sin be revealed, the son of perdition, who opposeth and exalteth himself above all that is called God or is worshipped, so that he as god sitteth in the temple of God, sheweth himself that he is

God."—2 Thes., ii., 3, 4. Farther on St. Paul calls him that "Wicked One," as if he would obtain a pre-eminence in wickedness above all others, "whom the Lord shall consume with the spirit of his mouth and destroy with the brightness of His coming," (2 Thes. ii. 8) because his coming will be after the *working of satan* with all power and signs and lying wonders, and with all deceivableness of unrighteousness in them that perish."—2 Thes. ii. 9, 10. There could not be three such fearful days; one mentioned by Daniel, one by St. Paul and another by St. John. They must refer to one, when wickedness shall have come to its full and have the pre-eminence above all before it. Our blessed Lord foretold this when he said: "There shall be great tribulation, such as was not since the beginning of the world to this time; no, nor ever shall be."—St. Matt. xxiv. 21. And except those days should be shortened, there should no flesh be saved. "But for the elect sake those days shall be shortened. For then shall arise false Christs and false prophets, and shall show great signs and wonders, insomuch that if it were possible they shall deceive the very elect."—St. Matt. xxiv. 22.

The difficulty which some persons experience here may be removed by considering: 1.* The four beasts seen in Daniel represent empires or kingdoms having a succession of rulers. Nebuchadnezzar's dream represents four, of which he was the first. The ram and the he-goat also represent kingdoms; one is said to be Persia and the other Greece. In Revelation, chapter thirteen, where the beast with seven heads and ten horns appears again, it is impossible to resist the conviction that it represents a kingdom, as the others did. The second beast out of the earth, trying to gain all the power of the first beast, must also represent a kingdom or form of government like the others. Now, the difficulty can be removed by considering that this last beast or government will culminate in a man (Ch. xiii. 18) that will surpass all before him. In this seventeenth chapter, after describing the seven heads, there is to be one so much above the others that it is called the beast himself, the eighth. Can there be two such

*For more on this subject of antichrist see Excursus four at the end of the volume.

surpassing characters yet to arise, or are they one, the man himself, who has the mystic numbers 666? Who will that be but antichrist? This harmonizes the prophecies and removes the difficulty. It corresponds with the history of the world so far, and may be with that which is to come.

To recapitulate, St. Paul wrote to the Christians in Thessalonica that they cannot have forgotten he had instructed them in this mystery of iniquity. St. John wrote his general epistle to all Christians, saying: "Ye have heard that antichrist shall come."—1 John, ii. 18 iv. 3. This fact, or prophecy, was of such importance that it was taught apparently to all Christians. Did they retain this teaching? What did the early Christian writers say on this subject?

St. Irenæus came nearest to the apostles, having written in the second century. He said: "Antichrist would be an apostate and a robber. He would seek to be adored as God and proclaim himself to be a king."

Commenting on the prophecy of Daniel, which assigns to antichrist a time and times and the dividing of a time, Irenæus considered it to be three years and six months during which antichrist would reign on the earth. Quoted from Bishop Hopkin's book on antichrist, pages 86 and 87. He also gives quotations from St. Jerome, Athanasius, Ambrose, Augustine, Cyril of Jerusalem, Lactantius, Isidore of Seville, Chrysostom and Gregory the Great, ten prominent writers of the first four centuries, showing that they each of them taught the coming of antichrist in this manner. They vary in particulars as to what he will do or where he will operate, but they all agree in representing him as a man and a most formidable persecutor of Christians just before the end of the world.*

*The manuscript lately discovered by Bryennius, Metropolitan of Nicomedia, called "The Teaching of the Twelve Apostles," believed to have been written during the second century, contains among other things this sentence:

"For in the last days false prophets and corrupters shall be multiplied, sheep shall be turned into wolves and love shall be turned into hate; for as lawlessness waxeth, men will hate one another, persecute and betray, and *there will appear the world seducer*, like the Son of God, and he will do signs and miracles, and the earth will be given into his hands and he will do iniquities that have never been done from the beginning."

This looks as if they thought satan himself would be antichrist, claim-

Who could know the teaching of the Apostles better than St. Cyril? He was an archbishop, and therefore well instructed in the principles of Christianity. He preached in Jerusalem, where our holy religion commenced. This is a part of his account, drawn from his lectures on the catechism given in the Church of the Holy Sepulchre in that city. It will illustrate both this and the next verse :

"The aforesaid antichrist comes when the times of the Roman empire shall have been fulfilled and the end of the world is now drawing near. There shall arise up together ten kings of the Romans, reigning in different parts perhaps, but all about the same time ; and after them shall arise antichrist, the eleventh king, who by his magical craft shall seize upon the Roman power ; and of the kings who reigned before him, three he shall humble and the remaining seven he shall keep in subjection to himself."*

So much for the eighth head. Let us now return to the next verse.

VERSE 12.—"And the ten horns which thou sawest are ten kings which have received no kingdom as yet ; but receive power as kings, one hour with the beast."

How does this prediction correspond with history? At the time it was made, in St. John's day, there was but one empire that was known ; Rome was considered to have universal dominion. It had been so for centuries ; it was so for centuries afterwards. Men born and brought up under such a state of things, with this one empire only in their minds, had no idea that another could exist. The pride and envy of Rome would not permit of the existence of any other. He would have been a bold man that said that state of things was to pass away, and that there would be ten governments at once. And yet this is just what the angel predicted to St. John. When the Roman empire fell in the fifth century, just this state of things occurred. There was

ing to be the Son of God, for he is the one by whom "all nations are to be deceived."—Rev. xx. 3, 8.

This extract shows the opinions of the early Christians about antichrist as a man.

*The Catechetical Lectures of St. Cyril, Archbishop of Jerusalem ; Library of the Fathers, Oxford. Parker, 1839, page 190, where see much more on the same subject, some of which is quoted above.

no longer one great government in Western Europe, as before, but a number of Gothic kings all reigning together, well described as ten. And those separate kingdoms have continued, with more or less changes, to the present day. At no period has there been one overshadowing all, as Rome did. But all the time, for more than twelve centuries, there have been these kings, independent of each other. How came this great change in the government of the world to have been foreseen, at a time when it seemed so impossible?

The exact number, ten, does not seem so essential as this fact of the great change taking place in the government. Commentators on this verse have at times made out the exact number ten. But during the long period of twelve hundred years and its many changes, it would not be surprising if the number should be occasionally more, or less. But this fact has remained constant: no one has obtained pre-eminence over the others, as under old Rome; but there has been all the time several kingdoms existing independently, well represented by the round number ten. And this may be all the prophecy intended.

At the present day there are Austria, Italy, Spain, Portugal, France, Belgium, Switzerland, Holland, Germany and England, ten. Germany and England and some of the others have renounced the dominion of the Pope in most respects; but he has so much authority over some of their subjects that they are often obliged to come to some understanding with him, and this is a kind of acknowledgment of his authority. After the fall of Bonaparte in 1815, England united with the other powers in restoring the Pope to his government in Rome, from which he had been driven.

There is another singular fact in history: The ancient Roman political rulers never thought of submitting to any other government, they must rule or die; but that spirit has not existed in any of the modern kings. They live together as equals and allow others to exist with them. None of them have this domineering spirit; it has forsaken them. But unfortunately it has found its way into the Papacy. It is in Rome now, that this spirit of universal dominion finds a place. So that we have this strange fact: ten kings reigning

at the same time with the Papacy as head over all, Is not this the state of things which verse twelve intended to foretell? Could you give a better description of modern Europe than in the words, ten kings reigning with the beast?

VERSE 13.—“These have one mind and shall give their power and strength to the beast.”

The angel had predicted to St. John a great change in the manner of governing Europe. Instead of one great empire, like Rome of that day, there would be ten kings; and this prediction came to pass. After the fall of the Roman empire ten kings have reigned in Western Europe to the present day. Now, the angel in this verse foretold another strange fact: Although these ten kings will not allow any one among themselves to get the pre-eminence over the rest, yet they will unite in giving their strength and power to the beast. Does not this also correspond with history? During the dark ages and up to the Reformation, the kings of Western Europe with singular unanimity believed in the supremacy of the Pope and upheld it by their authority. Was not that giving their strength and power to the beast. The Pope raised revenues from all those countries, received homage from their subjects and kings, had great authority in the appointment of their bishops and in all ecclesiastical matters, and often had more influence in political matters than the kings themselves. They were afraid of his excommunications; they trembled under the threat of his interdicts, and were for ages looking up to him with extraordinary fear and dread.* During so long a period, of nearly one thousand years, and the many changes and convulsions that the nations went through, it would not be surprising if some of the kings found themselves at times in opposition to the Pope, or had conflicts with him. They may not have liked his exactions, or they may have felt bitterly the oppressions of the Papacy; but the fact remained constant up to the Reformation that these ten kings acknowledged the Papal supremacy and gave him their support. Since then England

*Any history of the dark ages shows this. It was the exactions of the Pope that first called out the protest of Luther. The great efforts of the Romanists of the present day is to regain the power over these countries, which they have lost.

and some of the powers have professedly renounced his authority; but they cannot get rid of his influence over some of their subjects. The Irish Roman Catholics keep up a constant worry to the English government. The Romanists in Germany are a frequent source of trouble to the Emperor. The kings cannot break Papal influence over their people, and so often are glad to come to some kind of agreement with the Pope how he shall govern, and so far uphold his pretensions. In this way they give their power and authority to the beast. They do more than this: when the Pope was driven from Rome during the convulsions of the early part of this century, England and all the powers united in restoring him to his government. Again, in 1848, when he was driven away by an indignant people, France and Austria sent troops to restore him, and he was kept in his place for twenty years by the soldiers of those nations. England made no remonstrance. Thus these nations have had virtually one mind in upholding the beast.

If it had been nations in Africa or Asia that had done this, there would have been a discrepancy between the prophecy and history. How happened it that it was Italy, Spain, Portugal, France, Austria, Germany, and other nations of Western Europe, ten in number, that were the main supporters of the Papacy all through the ages back? If it had been China or Japan, or India, the case would have been different. They were not of the ten horns of the beast as were the nations of Europe.

This may be illustrated in another way: by the colonies of modern nations. The English settled in the United States and they reproduced English habits and customs on this continent. The Spaniards settled in Mexico and South America; and there you will find Spanish habits. The French settled in Lower Canada, and there, although they have been under the English government for more than a hundred years, you will find French customs and the French language. The provinces of the Roman empire in Western

*Italy until lately had three governments—Naples, Tuscany and the Papacy. The present united Italy has swallowed them all up.

The little horn of Daniel vii., 8, was to subdue three kings. Was this coincidence accidental?

Europe were overrun by the Goths and Vandals at the fall of that empire, and one would naturally suppose that they would have entirely changed the existing order of thing. It was so in the east. When the Saracens overran Eastern Europe and Western Asia, they brought in an entirely new set of laws and customs, and they kept them ; the old Roman laws disappeared. The Turks are Turks still, after so many generations, and they govern by Turkish laws. But it was not so in the west. However much the barbarians were attached to their own ways, they soon saw the superiority of Christianity and were converted, and began to adopt its ways. In this manner Roman laws and customs began to regain their sway in the west. The Roman language was used in their churches. The civil laws of the empire were adopted by the government. Charlemagne tried to restore the empire itself ; it was a short-lived attempt. But so many of the laws, habits and manners of the empire prevailed that these nations were in a certain sense a reproduction or continuation of the empire. They were the horns of the beast. In the United States, there is no evidence of this country being derived from Spain ; in Mexico there is nothing English ; in the Turkish government there is nothing of old Rome ; but in these ten western nations of Europe there is plenty of Roman laws still prevailing. They reproduce in some respects the old ways of the empire and are, as it were, the ten horns of the beast, which cannot be said of any other countries.

VERSE 14.—“ These shall make war with the Lamb, and the Lamb shall overcome them : for He is Lord of Lords and King of Kings ; and they that are with Him are called and chosen and faithful.”

In these words the angel foretells a time when these kings shall make war with the Lamb—doubtless persecute Christianity. Will this be all the time, or does it refer to some particular period ? In the nineteenth chapter, verse nineteen, it is said : “ The kings of the earth and their armies and the beast, will be gathered together to make war against Him that sat on the horse.” That will be the last great battle with antichrist, where the beast is to be destroyed. Probably the same struggle is foretold in the sixth trumpet (chapter nine),

when the immense army of ten thousand times ten thousand shall breathe out of their mouths smoke, fire and brimstone, and shall slay the third part of men. Such a host will doubtless carry all kings with it.

This verse may also refer to other times. During the dark ages it was a common thing for the kings in support of the Papacy to punish what they called heretics. According to the opinions of that day, if a man would not submit to the Pope he was called a heretic. He might commit all the sins in the decalogue and he could be forgiven; money would buy him off. But that sin, so called, could not be forgiven. It must be punished. Such were delivered over to the secular arm. Jerome of Prague was condemned by a council of Romish bishops and then burned by the officers of the government. Savonarola was tried and condemned by Romish ecclesiastics and put to death in Italy. The Albigenses in France were slaughtered by the king's authority. The inquisition imprisoned and destroyed an incredible number. The Romish priests, in holy horror at shedding of blood, would not do it themselves, but would stand by and applaud the officers of the king in doing it. Some kings would not allow the inquisition in their dominions; but others did. As a general thing the kings, through all that dark period, were ready to support the Pope in his persecution of heretics. The officers of Mary, Queen of England, put Cranmer, Ridley and Latimer and two hundred more to death because they repudiated the Pope's authority. The frightful massacre of St. Bartholomew's Day in France was directed against Protestants. The King of Spain sent the Duke of Alva to the Low Countries to make war on those who rejected the Pope. Up to the time of the Reformation, and for some years after, the prophecy of this verse can be verified by abundant facts in history.*

Since then there has come a change over the governments of Europe. The power of the Papacy in a political way has greatly diminished. Men are no longer punished openly for so-called heresy; but in Austria and all other countries where the Romanists retain power, there is a bitterness

*See the authorities referred to under verse six of this chapter.

against all who do not submit to the Pope, and this animosity shows itself in various ways. The spirit is the same, but the power to execute it is restrained for the present.

This verse may refer to another fact : civil governments act essentially by force. If a man will not obey he must be compelled to do so. Christianity acts by persuasion or love. It governs only the willing, "The service of God is perfect freedom." There is no constraint. When a king, therefore, passes a law that men shall communicate once a year, he may do more harm than good, however excellent his intentions. When he compels men to support a religion they do not believe in, he may hinder rather than help on Christianity. When he imposes a tax on an unwilling people in order to uphold the gospel, he may drive men into irreligion ; and generally, it is so natural for kings to act by force and compel obedience[†] that it may finally be seen that much of the so-called help which kings have given to Christianity, has proved detrimental ; and that the union of church and state has proved in many cases a bondage to the church, has kept down its spiritual life and prevented its expansion. The church ought to grow by the power of the Holy Ghost ; but when it relies on kings it is in danger of losing its vitality. However good, therefore, the motives of those kings were who first took the church under their protection, history shows many cases where it has proved detrimental. It may turn out to have been a contrivance of the beast to use his ten horns as instruments for injuring Christianity. Under the form of help and support the enemy may have been crushing out the life and destroying the spiritual power of our holy religion.*

VERSE 15.—"And he said unto me : 'The waters which thou sawest, where the whore sitteth, are peoples and multitudes and nations and tongues.'"[†]

*To see how strong this bondage was, read the sufferings of the Episcopal churches in Scotland during the last century, and the one hundred and fifty years' sorrow of the Episcopalians in this country before the Revolution, and you will see how hard it was to get bishops free from the domination of the state.

†Jeremiah li., 13 : of Babylon He said : "O thou that dwellest upon many waters, abundant in treasures, thine end is come and the measure of thy covetousness."

That is : she ruled over many nations and peoples.

Has this prediction been fulfilled in any city or church in Europe but one? Few would think that England rules over "peoples and multitudes, and nations and tongues," although she has colonies in various parts of the world. Neither would it apply to St. Petersburg or the Russian church, extensive as is that government. But the Papacy has its followers in every country of Europe. It has them in every country of South and North America. It has them in various uncivilized races in Asia and Africa and in the Pacific Islands. No other city in Christendom has such a direct relation to so many peoples and tongues; no other city professes to rule and govern so many nations and languages as Rome. This verse has a clear application to that city. Did not the angel have it in his mind?

VERSE 16.—"And the ten horns which thou sawest upon the beast, these shall hate the whore and make her desolate and naked, and shall eat her flesh and burn her with fire."

As this relates to the destruction of the city, it must be future, something yet to come. It may seem a contradiction to support a city and yet hate it; but the facts of history correspond with the prediction. These ten kings have supported the Papacy and upheld it for years, but some of them at times have been restive under its exactions. They have occasionally resisted its pretensions and shown a good deal of bitterness. The Italian government at the present time acts in direct hostility to the Papacy; the French is equally or more so, almost opposed to religion itself; the Spanish nation has several times come in conflict with the Pope; the Portuguese government has been out with him for years; even Belgium, which has been called most faithful, at one time elected a parliament against him. There is a great deal of animosity among European statesmen against the domination of Rome, which, possibly at some future day might be stirred up into something very bitter. The nations have allowed the government of united Italy to take possession of the city, because it was not in any way a formidable power; but if Italy should ever become strong and undertake to rule the Papacy, then other nations would interfere. France has never allowed Austria to do so, neither has

Austria allowed France. There is so much jealousy between those nations that when anyone undertakes to rule all, then may come the decisive conflict. According to the present state of things, there is nothing improbable in this verse being one day literally fulfilled.

VERSE 17.—"For God hath put in their hearts to fulfill His will and to agree and give their kingdom unto the beast until the words of God shall be fulfilled."

This is one of the mysteries of the divine government: How God can overrule and control all things, and yet men can choose and carry out their own schemes. All the prophecies of the Old Testament are of this kind. God foretold what should be, and yet men in working out their own will fulfilled what God said. He foretold a hundred things about our blessed Saviour's coming, His life, death and resurrection, and the wickedness of man fulfilled every one of them to the letter. It was a strange fact in history for ten kings, independent, often powerful and strong, sometimes disagreeing and warring with each other, yet uniting in giving their strength to the beast. There must have been some infatuation in the kings during the dark ages to have shown such homage to the Papacy—some strange delusion to uphold a power so oppressive and corrupt. When men love wrong, God sometimes gives them over to their own passions and thus puts into their hearts to fulfill His will.

VERSE 18.—"And the woman which thou sawest, is that great city which reigneth over the kings of the earth."

At the time this prophecy was uttered none of the great cities of Europe had arisen. Vienna, Berlin, St. Petersburg, were barren places; Paris and London were but small villages, hardly that. There were no large cities in Africa. Carthage had been destroyed by Rome. Alexandria had been a reigning city over Egypt for several centuries, but had been overcome by Rome and held in subjection as a provincial town. Babylon and Nineveh each had passed away. Antioch had once governed the East for a long time, but finally yielded to Rome, and its prominence was gone. Ephesus, Athens and Corinth were comparatively inferior places. The only great city, which numbered its millions, was Rome. Rome

appointed the governors in all the provinces, from the British Islands to the Euphrates. She made and unmade kings at her pleasure. In St. John's day she was the one supreme mistress over all the known nations.

Now, when the angel told St. John the woman which thou sawest is that great city which reigneth over the kings of the earth, could a designation have been more plain?

REMARKS.

This is a subject which cannot be passed by as of no concern. There are questions in science, in mathematics and in astronomy, which may be true or not; it will make no difference with us. But here God has pointed out a danger. He has given signs by which it may be known. There are ten or more in this chapter. "If any man worship the beast and his image and receive his mark in his forehead or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of His indignation."—Chapter xiv. 9. Can there be a question of more immediate concern to the soul? The woman is represented as clothed in purple and scarlet and decked with gold and precious stones and pearls, (verse five) having a golden cup in her hands. She is therefore a fascinating woman. Dress has a charm for some persons; they are carried away with it. The love of dress has a stronger influence over them than the laws of God. The eastern nations keep the same dress from age to age. There is some reason why in the west there is so much change. Falsehood and corruption have to hide themselves under a new covering as often as they are discovered. Truth remains always the same—innocent and beautiful—and has no occasion to change.* Fascination, like falsehood, must change. Every six months or a year it must put on a new and more taking habit or it loses its power. Persons follow without being aware of it; they are charmed and know it not. They fall under its influence and are led on, and finally become bound. Hence the danger, all the more for men not being aware of it. But there is a warning from God. There are ten or more signs in

*Rev. Henry Hudson.

this chapter given by which men may save themselves if they desire it. Why go so near the danger as to peril the soul? Why not keep at a safe distance from the wiles of the dragon?

CHAPTER XVIII.

JUDGMENTS UPON BABYLON.

VERSE 1.—"After these things I saw another angel come down from heaven, having great power, and the earth was lightened with his glory."

This is a revelation distinct from the last. It is by another angel. He has great power. The illumination surrounding him was remarkable. The whole earth was filled with his glory. The message that he is to convey must be meant for all.

VERSE 2.—"And he cried mightily with a strong voice, saying: 'Babylon the Great is fallen, is fallen and is become the habitation of devils and the hold of every foul spirit and the cage of every unclean and hateful bird.' "*"

This recalls to mind the prophecies of Isaiah (chapters xiii., xiv.) and Jeremiah (chapters l, li.) against the ancient city Babylon upon the Euphrates, which held the people of God in captivity for seventy years, and which seems to have been a type and forerunner of this city, which also holds the people of God in bondage. The judgments upon one seem to have been descriptive of the judgments upon the other. The old Babylon was full of idols† and it became the habitation of every foul and unclean spirit. So it seems this is to become, with this difference: the corruption will be unseen by the world. Arrayed in purple and scarlet color, and decked with gold and precious stones and pearls, and a golden cup

*Jere. li. 8: "Babylon is suddenly fallen and destroyed."

Isa. xxi. 9: "Babylon is fallen, is fallen and all the graven images of her gods hath he broken unto the ground."

Jere. li. 37: "Babylon shall become heaps; a dwelling place for dragons, an astonishment, and a hissing without an inhabitant."

†Jere. l. 39: "The wild beasts of the desert, with the wild beasts of the islands, shall dwell there, and the owls shall dwell there."

Jere. l. 38: "It is the land of graven images, and they are mad upon their idols."

of enchantments in her hands, she will have a dazzling appearance to the men of the world. They cannot see the internal decay; it will require this message of the angel to expose the secret rottenness of her pretensions.* Instead of being what she seems to be and what she claims, she is fallen; fallen from her high estate. It is not a fall from bad to worse, but from righteousness into iniquity; from the excellence and purity of the gospel, from charities which were spoken of throughout the whole world, (Rom. i., 8) from being foremost among Christian cities, to the fearful state of Babylon of old, full of idols—a fall like that of Judas Iscariot and Ahithophel, to the worst kind of sin; to be the habitation of devils and of every kind of foul spirit.

The time when this will take place is not indicated. Internal decay is generally gradual. As long as the external appearances of goodness are kept up it is difficult to see the change going on in the heart. But from the glory of the angel's illuminating the whole earth and his crying mightily with a strong voice, one would be led to believe that something remarkable would take place which would awaken men from their slumbers. Yet still, as the city is pointed out so distinctly and the warning given, it may not be necessary to do anything more.

VERSE 3.—"For all nations have drunk of the wine of the wrath of her fornications, and the kings of the earth have committed fornications with her, and the merchants of the earth are waxed rich through the abundance of her delicacies."†

This may indicate an extension of Romanism hereafter, so as to reach all nations: but it is already so extensive that this verse can be applied so well to no other city or church. There is no other church or bishop that the kings of the earth have had so much intercourse with as with the Bishop of Rome—entering into alliances, making concordats and giving Papal guarantees, coming to agreements about the appointment and removal of bishops and control of the

*Unless she was different from her appearance there would be no mystery.

†Jere. li.: "Babylon hath been a golden cup in the Lord's hand that made all nations drunken: the nations have drunken of her wine: therefore the nations are mad."

clergy and revenues. Kings do not do this with any other bishop as they do with the Pope. He being a usurper of the rights of other churches and bishops, and a fraud, all agreements with him and attempts to uphold his usurpations must be to partake of his sins. Babylon being an adulteress, and a woman false to her marriage vows, all dealings with her by the kings of the earth are here called fornications. The merchants of the earth being made rich by her, seems to imply that the emissaries sent out from Rome to control the clergy and govern the churches are made rich by the abundance of her delicacies. St. Peter and St. John said : "Silver and gold have I none."—Acts iii. 6. This shows how far the bishops of the Romish churches have been drawn away from the simplicity of the gospel, when they are designated as "*merchants*," mere traders in sacred things ; buying and selling indulgences and other merchantable articles which Rome has for sale, relics and images, crucifixes, holy water and things blessed by the Pope, prayers and masses for souls in purgatory. There is no other sect of Christians that this can be applied to so well as to the followers of the Pope.

VERSE 5—"And I heard another voice from heaven saying, 'Come out of her, my people, that ye be not partakers of her sins and that ye receive not of her plagues.'"^{*}

This voice comes from another person. It seems to be that of our Lord Himself. "My people" implies as much. It is a call to those in the city, and not to those abroad. The people of God are so dear to Him that He will not allow them to be injured. In the seventh chapter they were sealed and must not be hurt. In the destruction of Sodom the angel told Lot he could not do anything until he had escaped. In the overthrow of Jerusalem by Titus, it is said that not a single Christian remained. They understood the sign given them and fled.—St. Luke xxi. 20, 21, and St. Matt. xxiv. 15. Nothing was left but the wicked and unclean. So, doubtless, it will be in this city ;† but how this

^{*}Jere. li. 6 : "Flee out of the midst of Babylon and deliver every man his soul ; be not cut off in her iniquity."

†The church in Sardis (Rev. third) seems to have been of this charac-

voice is to be heard does not appear. Whether it will be by the movement of the Holy Spirit upon the hearts of Christians or by the voice of some living messenger sent to warn them or by signs so manifest that the destruction of the city is nigh at hand, that no one can mistake them. But doubtless in some way every sincere follower of our Lord will be so warned as to flee and escape. Nothing will be left but the wicked and the unclean. One would infer that the persons here called on to come out of her, belonged to the Romish communion. If so, it shows that persons can remain in it up to the last, as the Jews stayed in Babylon during their seventy years' captivity without being led into idolatry. It shows such a thing to be possible, without being very probable. Outside of the city in Romish countries there have been, doubtless, some in all ages who have kept their garments pure. At the last council of the Vatican, when the infallibility of the Pope was proclaimed, it was surprising to many to find some truth and righteousness uttered by the bishops who opposed that decree. They did not expect it. Probably Rome has not for ages heard so much opposition to her decrees from her own people as she heard then by some bishops of Europe and America. They had dioceses and people under their charge and felt some responsibility for the souls of men. But they were overcome by the titular bishops created by the Pope, who, having little relation to the people, cared little for their souls. That council showed that there was some truth and righteousness left in the Catholic churches which the ruling party in Rome, set on by the spirit that has his seat there, had not yet been able to corrupt. But those bishops submitted to the decree after it was made. How far that will make them accountable remains to be seen—the corruption will doubtless go on spreading and grow worse. In what way the inward departure from God and final apostacy will take place does not appear. It may be by another decree. If he is infallible

ter. She had a name to live, but was dead; a great reputation for religion, but destitute of the reality. And yet it was said, "There are a few names even in Sardis which have not defiled their garments, and they shall walk with Me in white, for they are worthy."—Rev. iii. 4. In the most corrupt churches there may still be some faithful.

why not honor him above all? There cannot be many steps more in that direction before he will be sitting in the temple of God as God, and showing himself to be God.*—2 Thes., ii. 4. It is not certain that the persons called on to come out, do belong to the Romish communion. There is a congregation of Waldenses in the city of Rome at the present time, and there are congregations of English and Americans. These will doubtless remain as long as the Italian government protects them; but the time may come when that protection will be withdrawn and the Pope comes again in power. Then doubtless these congregations will be driven out and their places of worship confiscated or destroyed. That may be the call for all the followers of our blessed Lord to come out and escape the judgments upon the city.†

VERSES 5 AND 6.—“For her sins have reached unto heaven, and God hath remembered her iniquities. Reward her even as she rewarded you, and double unto her double, according to her works. In the cup which she hath filled fill to her double.”

Some of her sins which will bring such direful punishment upon her are mentioned in the next verse.

VERSE 7.—“How much she hath glorified herself and lived deliciously, so much torment and sorrow give her; for she saith in her heart, ‘I sit a queen and am no widow and shall see no sorrow.’”

Glorifying oneself seems to be the special vice of cities. Pride puffs them up as being superior to others. This is particularly so of capital cities; their citizens feel above all the provincials. Pride was the special sin of Tyre‡ and of

*Cardinal Bellarmine, one of the greatest of the Roman controversialists, is quoted by Dr. Richardson as saying:

“We acknowledge the supremacy of the LORD GOD, the Pope.”

“We are bound to believe that Christ’s vicar, our Lord God, the Pope,” etc.

“Reasons why I am not a Papist,” by Dr. N. S. Richardson, New York; Stanford & Swords, 1847, page 29.

†There is also a congregation of Old Catholics in Rome, led by Monsignore Savarese and Count De Campello, which is said to have the sympathy of many priests throughout Italy, and which bids fair to become numerous.

‡Ezek. xxviii. 2: “Of Tyrus saith the Lord God: ‘Because thine heart is lifted up and thou hath said, ‘I am a god and sit in the seat of God, in the midst of the seas,’” etc.

Ezek. xxvii. 3: “O, Tyrus, thou hath said, ‘I am of perfect beauty.’”

Moab* and Edom,† of Babylon.‡ Some of the severest denunciations of the prophets were directed against the cities puffed up with that sin. If the capital cities of our day are carried away with pride and feel above others, still the kings of those cities treat each other as equals and stand apparently on the same ground. But it is not so with Rome; in her own estimation, she has no equal; she can endure no rival; she is above all.§ All others are inferiors; kings and princes are all her subjects. There is no city in Christendom that this verse can be applied to so truly as it can be to that city. In glorifying herself she exceeds all. As she has, in her own estimation, no equal, and can endure no rival, she sits a queen. She is the only one that is no widow, and being in her own esteem the especial favorite of God, she expects to see no sorrow.

VERSE 8.—“Therefore shall her judgments come in one day, death and mourning and famine, and she shall be utterly burned with fire; for strong is the Lord God who judgeth her.”

In verse sixteen of the last chapter it is said that the ten horns shall burn her with fire. Here it is said more emphatically, and with much vehemence, “she shall be utterly burned with fire.” And then the appeal to God gives great solemnity to this utterance: “For strong is the Lord God who judgeth her.”

LAMENTATIONS.

Next follow lamentations over the fall of this city. There are three classes who weep among those who have been seduced by her corruptions and led away by her sorceries:

*Isa. xvi. 6: “We have heard of the pride of Moab. He is very proud—even of his haughtiness, and his pride and his wrath.”

†Jere. xlix. 16, of Edom: “Thy terribleness hath deceived thee, and the pride of thine heart. O, thou that dwellest in the clefts of the rock, that holdest the height of the hill: though thou shouldst make thy nest as high as the eagle I will bring thee down from thence, saith the Lord.”

‡Jere. l. 31: “Behold, I am against thee, O, most proud.” The burden of Babylon, verse thirty-two: “And the most proud shall stumble and fall.”

§The Pope considers himself as the vicar of Christ in a sense that no other person has been or can be; so that all are beneath his feet and must kiss his toe—to wit, the toe of St. Peter.

See references before given, or the history of Hildebrand. Thomas a Becket and many other leading Papists during the dark ages.

First, the kings of the earth are said to lament for her when they see the smoke of her burning, standing afar off for fear of her torment, saying, "Alas, alas! that great city Babylon, that mighty city; for in one hour is thy judgment come. They had dealt with her in concordats and guarantees and treaties, disposing of sacred things as if they were profane, but the time of lamentation is come.

The next class are called merchants of the earth. They are not recognized as bishops of the Church of Christ, but as emissaries of Rome, who weep and lament because no man buyeth their merchandise any more. They mourn because there is no more buying and selling of masses and pardons and indulgences and dispensations, such as Luther protested against. There are no more sacred relics to be sold, and things blessed by the Pope and sent forth to distant countries, "the merchandise of gold and silver and precious stones, and of pearls and fine linen, and purple and silks and scarlet, and all manner of vessels of ivory, and all manner of vessels of most precious wood and of brass and iron and marble and cinnamon and odor ointments and frankincense and wine and oil and fine flour and wheat, and beasts and sheep and horses and chariots, and slaves, and the souls of men."

Another cause of lamentation is the loss of dainties and luxuries. The apostolic religion was to endure hardness as good soldiers of Jesus Christ; but these men, who claim to be the only true followers of the Apostles, lament because "the fruits that the soul lusteth after are departed from thee and all things that were dainty and goodly are departed from thee and thou shalt find them no more at all. The merchants of these things which were made rich by her shall stand afar off for fear of her torment, weeping and wailing and saying: Alas, alas! that great city, that was clothed in fine linen and purple and scarlet, and decked with gold and precious stones and pearls. For in one hour is so great riches come to nought."

There is another class of mourners who do not appear to be so mercenary as the last. They are called "shipmasters, and all the company in ships, and sailors and as many as

trade by sea." The Church of Christ is sometimes compared to a net, sometimes to a ship; and Christians baptised in water are said to be like fishes. These persons are more like legitimate pastors and people, but they are smitten with admiration at the greatness of the city, and when they saw the smoke of her burning they cried, saying: "What city is like unto this great city," and "they cast dust on their heads, weeping and wailing and saying: "Alas, alas! that great city, wherein was made rich all that had ships in the sea by reason of her costliness; for in one hour is she made desolate."

But among them all there is no lamentation over the decay of piety, the perversion of the truth, the dishonor of God, or the loss of souls!

She had oppressed the people of God so long and inflicted on them so many sorrows and calamities* that the very heavens rejoiced over her fall; the holy apostles and prophets, because God had taken vengeance on her, "And a mighty angel took up a stone like a millstone and cast it into the sea, saying: 'Thus with violence shall that great city Babylon be thrown down, and shall be found no more at all.'"

Then follow five sentences of sadness over her fall—no more harpers, no more musicians, no more the voice of the bridegroom and the bride shall be heard at all in thee.

VERSE 23.—"For thy merchants were the great men of the earth, and BY THY SORCERIES WERE ALL NATIONS DECEIVED."†

This looks like a great extension of the Papacy in the future, possibly to all nations,‡ in a sense more complete than it is now, which it will gain not by the manifestation of the truth, but by *sorcery*. Specious pretenses of possessing supernatural powers, taking exhibitions of devout ceremonies, gorgeous displays of processions and pilgrimages, may be termed sorcery when the Holy Spirit is not present to give

*Just as ancient Babylon had oppressed the Jews and people of God for seventy years, until they were liberated by Cyrus.

†Jere. l., 23: "How is the hammer of the whole earth cut asunder and broken."

‡Jere. li., 13: "O, thou that dwellest upon many waters," abundant in treasures," that is, rulest over many nations and peoples."—Rev. xvii., 15.

them life. Sorcery is acting by the power of an evil spirit, just as Christianity acts by the power of the Spirit of Christ. The Apostles were moved by the Holy Ghost ; so are all the true followers of our blessed Lord. Their preaching the gospel, their baptising, and their public worship and sacraments, are carried on by a divine spirit. There is *truth* in them. But when the dragon made a certain place his seat or throne and gave great authority* to the city, when the satanical desire of universal dominion took possession of it, there came in a different spirit. The Holy Ghost may have struggled and resisted for a time, but it finally is grieved away and the place becomes the habitation of every foul and unclean spirit.† Then it can no longer work by the truth ; it will work by sorcery. The dragon and his foul spirits rule it. Whatever its pretenses are, they are no longer the truth ; they may claim to have all the truths of the gospel, all the promises of God, all the gifts of the Spirit, all the followers of our Lord and all the hopes of salvation ;‡ but where the Holy Spirit has left them, this is a barren claim, put forward as a decoy, a snare, to draw men under their control and deceive them. “By their sorceries shall all nations be deceived.” They may claim that there can be but one body to the followers of our blessed Lord, as there is but one spirit, one Lord, one faith, one baptism.§ That all parts of this one body must combine into a perfect whole under one head ; but this is put forward merely as a snare to draw men under the power of Rome and lead them into idolatry. It is a part of their deceits ; it is satan quoting scripture|| to annoy and deceive our blessed Lord. They may tell you that Christ is the Son of God, possessing the same attributes and perfections as His Father ; that He is the mediator between God and men, adorable and wonderful and greatly to be worshipped, but this is put forward as a decoy to get you to listen to them when they tell you that He has a mother.

*Chapter xiii., 2.

†Chapter xviii., 2.

‡That is the meaning of the word Catholic, as some say.

§Eph. iv., 5.

||St. Matt., iv., 6.

that the mother is greater than her son, that to go to the mother is more efficacious than to go to the son, so that not only in Rome but throughout Italy, devotion to the Virgin is said to be greater in many places than to Christ Himself. This is using the truth to bring in error. It is deceiving; they think they are practicing Christianity, when they are following the dragon. "By her sorceries were the nations deceived." They may teach that confession is essential to repentance; that John baptised men in the Jordan confessing their sins;* that our Lord said to His disciples, "Whosoever sins ye remit, they are remitted unto them; whosoever sins ye retain, they are retained."† But this is only said for the purpose of drawing men under their power and domineering over them. Because a father has power to forgive his child when he has offended, it does not prove that the child can never obtain forgiveness in any other way, or because you may release a person that owes you a debt or has sinned against you, does that show that he never could find any other way of release? Because God has conferred on a parent or a friend or an officer power to pardon an offender in certain cases, does that show that the Almighty has divested himself of all power and can never pardon except through them? This false assumption of the Romanists is one of their most effective means of reducing sinful men to obedience and holding guilty and superstitious souls in bondage. If it were the gospel and true, and done for a man's good, there might be something in it; but when it is done merely for the sake of gaining an influence and domineering over men, it is a part of the great scheme the dragon has of ruling all nations; it is deceiving men to their ruin. The gospel is used as a snare to draw men into his wiles. "By her sorceries are all nations deceived."

Heresy consists in denying the truth. This the Romanists do not do. They acknowledge all the fundamental doctrines of the gospel as set forth in the Apostles' and Nicene creeds; but they add to them twelve articles of the creed of Pope Pious IV. They hold to the two great sacraments of

*St. Matt. iii., 6.

†St. John xx., 28.

Baptism and the Lord's Supper, but they add to them others which they call sacraments. They profess to believe in the *bible as we do ; but they add to it traditions and decisions of their councils which they hold to be of equal authority with the bible itself. They maintain the ministry as Christ established it, in three orders—bishops, priests and deacons ; but they add to it other orders and make one bishop ruler over all. This makes two classes in the so-called Catholic churches. Some hold to the old gospel, as it came down from the Apostles through the legitimate Churches of Italy, France and Spain, as established by the Apostles. These seem to have the Spirit of Christ and live accordingly, and can scarcely be distinguished from other Christians. These may be termed *true Catholics*, or old Catholics ; they care little for the additions and corruptions of Rome.† We have seen in the fourth trumpet (chapter viii. 13) that the sun, moon and stars were darkened only for a *third part*. There was some true light then shining ; a few sincere Christians loved and held the truth. But there is another class who are thorough Romanists ; it is not the gospel they love most, but the additions and corruptions which have come from Rome. That old serpent which made his seat there and gave great authority, (chapter xiii. 2) worked so deceitfully that it is difficult to tell how he commenced, and often how he progressed. But through the satanical desire of universal dominion he early corrupted that city ; and this corruption has been gradually extending to other parts of Italy and distant places, until the whole Papal party is almost wholly given up to that evil influence. It is against that party, not the faithful Christians whom they rule, that these revelations of the gospel are mainly directed. When they have grieved away the Spirit of Christ, they will act entirely by another spirit. They will work by an evil influence, by sorcery ;

*But their people know little of it ; the bible is kept from them mostly.

†This class has doubtless been diminishing in numbers as corruption progressed. They are seldom found among the leaders or prominent. They are modest and retired ; in the wilderness, as it were, unknown to fame, while they live in obscurity and serve God. But after they have been dead a century or two, their virtues are sometimes resuscitated by the Romish party and published to the world as a snare to catch other Christians.

they will use the truth merely as an instrument to draw men under their control. Their object is *power*. Let them *rule* and you may do anything you please; but resist their dominion and you must fight or die, just as in old Rome. Their one supreme desire, held above everything else, is to govern all nations. This shows the presence of satan. No other spirit has that desire,* and to accomplish that end he bends all his efforts. "By her sorceries were all nations deceived." The fact of there being good Christians in some of the Catholic churches—men and women moved by the Spirit of Christ—is used as an inducement to draw men under their control. The good deeds and charitable exertions, the holy self-denials and missionary efforts of those pious souls are put forward as proofs that all in the Roman churches are like them. In this way some have been deceived; "Men of understanding have fallen."—Dan. xi., 35.

There are many persons, doubtless, in whom these two sets of ideas are so much mingled that it is difficult to tell to which class they belong. Sometimes they are moved by one spirit, sometimes by the other; and they help to deceive men. Some persons cannot see how there can be so much good left in a community which is depicted in such black colors in this Revelation. Hence they think the prophecies do not apply, and so are deceived.

But here is the beast which is so bad, and the woman riding on him who was once a Christian woman, but seduced by the beast she is fallen, yet retaining some glimmerings of her former glory, "decked with gold and precious stones and pearls." If she was merely heathenism and idolatry, it were easy to see through her pretensions; but when she was once Christian and had all the graces of our holy religion, she becomes a more dangerous deceiver. Christian sorcery is more deceitful and dangerous than heathen. If it were simply a false prophet it were easy to expose him; but when he was once a true prophet, like Balaam of old, and had communications from heaven, and had been moved by the Spirit of God, and had gained reputation for truth; when such an one falls into covetousness and idolatry, it is difficult to detect

*St. Luke iv. 6.

him—the false is so combined with the true. But now a whole book of the bible is written, more than half of it, to warn men against a certain place or city, which the dragon was to make his throne and where this false prophet was to hold forth and deceive the nations by sorcery ; are they not sufficiently warned? Why was it repeated so often, “Be not deceived?” Many shall come in my name, saying : “I am Christ, and shall *deceive many* ;* go ye not after them.”

VERSE 24.—“For in her was found the blood of prophets and of saints, and of all that were slain upon the earth.”

Our Lord said of Jerusalem : “That upon you may come all the righteous blood shed upon the earth, from the blood of righteous Abel unto the blood of Zacharias, son of Barachias, whom ye slew between the temple and the altar.”

In some mysterious way the rejection of our Saviour and the shedding of His blood was to bring upon the Jews all the righteous blood shed before him. We may not be able to account for it, but he doubtless stated a fact.†

But the city mentioned in this verse could not be Jerusalem, for the reason that it had commerce with the kings of the earth, which Jerusalem had not. This city deceives all nations by sorcery, and Jerusalem does not ; this city was seated on seven hills or mountains, and Jerusalem is not ; this city is supported by ten kings, and much more, all showing that it cannot be the chief city of Palestine that is meant.

But our blessed Saviour was crucified by Roman soldiers. A Roman governor gave the order for His execution ; a Roman king, Herod, killed St. James with the sword. St. Peter and St. Paul were both said to be put to death at Rome. Nero, a Roman emperor, began the first great persecution of Christians, and shed the blood of many. For

*St. Luke xxi., 8, and verse 34-5.

†One criminal encourages another. Where there are many criminals they are often more or less partakers of each other's sins. In this way cities are held to be guilty for the crimes of their citizens, which they do not punish, and nations are held responsible for the deeds of their members. One king's sins sometimes brings great calamities on a nation. The culmination of criminality, the man who by his crimes outdoes all before him, becomes the head and front. He justifies their sins, as it were, by his evil deeds, and in him may be found all their wickedness.

nearly three hundred years after him Roman emperors kept up at times this bloody work. If there is any city in the world besides Jerusalem that is responsible for the blood of saints and martyrs it must be that city.* Through the dark ages and up to the time of the Reformation and since, persons have been persecuted for denying the authority of the Pope. If they had conceded that, and bowed down and worshipped the beast and his image, they would no doubt the most of them have escaped.

Is there any other city in the world that has done so much to deserve the warning of this verse ?

CHAPTER XIX.

There are three things to be noticed in this chapter : The first is the rejoicings in heaven over the fall of that city which had corrupted the earth with her fornications. The greatness of the rejoicings indicate the greatness of the evil which had been removed ; probably it was the main hindrance to the spread of the gospel throughout the world, the unity of the churches and the glory of God.

The next is the appearance of the bride, the Lamb's wife. As soon as the false woman, the pretended wife, is removed, the true bride is to appear arrayed in fine linen, clear and white, for the fine linen is the righteousness of the saints. David caught a glimpse of her in the forty-fifth psalm : " The king's daughter is all glorious within ; her clothing is of

*For a short account on this subject refer to Milman's Latin Christianity on the " Inquisition."

Mosheim's Ecclesiastical History.

Fox's Book of Martyrs.

Fuller's History of Britain.

Burnet's History of the Reformation.

See Encyclopædias Americana and Britanica, article St. Bartholomew's Day.

Johnson's Cyclopædia, articles St. Bartholomew's Day and Alva and Savonarola.

After the dreadful slaughters in the Low Countries, the Pope presented Alva with a consecrated hat and sword, a distinction only conferred on princes.

See also articles " Albigenses " and " Inquisition."

It is said they sang the " Te Deum " at Rome after the St. Bartholomew massacre.

See remarks and authorities quoted under chapter seventeen, verse six.

wrought gold. She shall be brought unto the king in raiment of needlework. The virgins that be her companions shall be brought unto Thee." Solomon sang her praises in such exquisite beauty and innocence in the Canticles. Having fled into the wilderness for twelve hundred and sixty days to avoid the fierceness of persecutors, she now comes forth in all her loveliness to meet the Bridegroom.

After the many trials and discouragements which the people of God have had to pass through, how delightful it will be for them to hear the voice of the Beloved saying: "Blessed are they that are called to the marriage supper of the Lamb."

How encouraging to the desponding to have this assurance:

"These are the true sayings of God."

THE GREAT CONFLICT.

In the last ten verses of this chapter occurs another glorious appearance of our blessed Lord for the great conflict. At the opening of the sixth seal, in chapter six, He was seen on a white horse going forth conquering and to conquer. Since then, although not seen, except two or three times, He has doubtless been the active originator of every movement which has been undertaken for the spread of the gospel and the progress of His kingdom. After the discouraging revelations of the beasts in chapter thirteen, He appeared once as the Lamb on Mt. Zion with one hundred and forty-four thousand followers, doubtless to urge them on to greater exertions in making known His mercies.

During all the distressing events revealed in the subsequent chapters, He does not appear, until now He comes forth in great majesty to lead on the host of followers that have been converted by the preaching of His gospel. It is said to be in heaven; but the presence of Christ is heaven itself, and Christians are said to sit "together in heavenly places in Christ Jesus."—Eph. ii., 6. But it is for the great conflict, and that will be on earth. He is seen to be on a white horse, and the armies of heaven follow Him on white horses, which are emblematic of war and conflict. The sharp

sword out of His mouth is to smite the nations.* St. Paul said: "The word of God is sharper than any two-edged sword."—Heb. iv. 12. This may indicate the manner of the conflict. As the two hundred thousand thousand of the ninth chapter breathed out smoke, fire and brimstone out of their mouths, using all modern activities of the schools, of the press, of books, newspapers and telegraph to destroy Christianity, so He may be able to give to His followers a mouth and wisdom which "all their adversaries will not be able to gainsay or resist," and these improvements of modern times which have been used against the gospel may be turned in its favor. Let only such a brilliant chief appear and Christians may be able to accomplish wonders which none before have thought possible. But the struggle will not be confined to a mere intellectual combat. The call from an angel standing in the sun, to all the fowls that fly in the midst of heaven, to come and eat the flesh of captains and kings, indicates a conflict of greater proportions than any before described. The great tribulation, doubtless, spoken of by Daniel the prophet, such as never had been seen since there was a nation to that same time (Dan. xii. 1); because the beast himself is the leader, and the kings of the earth and their armies are gathered together with him to make war on Him that sat on the white horse and His army. The city where he had placed his throne, and which he had used so long to corrupt the nations, being destroyed, in great rage he will come himself. "The beast that was and is not, even he is the eighth and is of the seven."—xvii. 11. No longer using instruments or tools, he will come himself, being in great rage, because he knoweth he has but a short time. The two witnesses will be slain and their dead bodies will lie in the streets of that great city which is called Sodom, where also our Lord was crucified. Then will come Daniel's king, who will magnify himself above all, (Dan. xi. 36-40) who will rage for a time and times and half a time, three years and a half, as never man raged before, in the destruction of his fellow-men. The abomination of desolation will be set up for the last time; then will men see "the Man of Sin," who

*Eph. vi. 17: "The sword of the Spirit is the word of God."

or opposeth and exalteth himself above all that is called God is worshipped. Then shall all the tribes of the earth mourn, Except the Lord of Hosts had shortened those days, no flesh should be saved ; but for the elect's sake whom he hath chosen, He will shorten those days. The triumphing of the wicked is short. He may come with all signs and lying wonders and with all deceiveableness of unrighteousness in them that perish, "whom the Lord will consume with the spirit of His mouth and destroy with the brightness of His coming."

And the beast will be taken, and with him the false prophet that wrought miracles before him, with whom he deceived them that received the mark of the beast and them that worshipped his image. These both were cast alive into a lake of fire burning with brimstone, and the remnant were slain with the sword of Him that sat on the horse, which sword proceeded out of His mouth, "and all the fowls are filled with their flesh."

This being slain by the sword which proceedeth out of His mouth, looks as if their enmity was to be slain by the preaching of His word. Their great leader, the beast, being gone, and so many killed, the remnant may repent and be overcome by the gracious words that proceed out of His mouth. Like the thief on the cross, in the very worst situations there may be an exhibition of mercy.

CHAPTER XX.

THE MILLENIUM.

The fact that this prediction was written after that of the last chapter is not a positive proof that the events here set forth will take place after the events there described, for in several cases the revelation goes back to explain things before referred to. The seven trumpets go back to the beginning of the gospel ; they do not refer to events which took place after the seven seals, for the seven seals carry that series up to the general judgment. Again, in the twelfth chapter the revelation goes back to the beginning to show the origin of the enmity which the beast had to the woman.

or rather to show the enmity of that old serpent, the devil, with which he would pursue Christianity from beginning to end. Again, the thirteenth chapter goes back to describe at length the beast which had been introduced in the eleventh chapter, but not fully set forth. The seventeenth chapter does the same for the city Babylon, which had been introduced, but not described, in the fourteenth chapter, eighth verse. As the different sections of the revelation often go back and overlap and explain each other, it may be so with this twentieth chapter. It may be intended to explain more fully something referred to or taking place.

Second—The great battle of Gog and Magog in this chapter seems in some respects to be so like that described in the nineteenth chapter that it would not be strange to think them one battle. In the prophet Ezekiel, xxxix., 14, they are said to be seven months burying the dead. It must be a fearful struggle; you can hardly imagine a greater battle. The call in chapter nineteen to the fowls of heaven to come and eat the flesh of captains and kings would seem to refer to such an event. If not, there must be two terrible struggles yet to come, each of which will be the worst and greatest that can be. The prophet Daniel foretells a time of trouble such as never had been from the beginning of the world to that day (Dan. xii. 1); but he does not tell of two such. Our Saviour foretells the great tribulation such as was not from the beginning of the world to that time; no, nor ever shall be.—St. Matt. xxiv. 22. "Except those days shall be shortened there should no flesh be saved; but for the elects' sake those days shall be shortened." There cannot be two such times. Which struggle does it refer to, that in the nineteenth chapter or that in the twentieth; or are these two chapters descriptions of different sides of the same great battle.

Third—Again, seven plagues were to be poured out upon the beast and his kingdom, (chapter sixteen) and they are said to be the last. In them, there is nothing after the beast and his kingdom. The sixth plague in particular has unclean spirits coming out of the mouth of the dragon and out of the mouth of THE BEAST, and out of the mouth of the false

prophet, to gather the kings of the earth and the whole world together to the great day of God Almighty, into a place called in the Hebrew tongue Armageddon. This great struggle is immediately followed by the seventh vial poured into the air, and a great voice out of the throne saying *it is done*. How could there be anything after that? If there was to be a thousand years' millennium afterwards and then another great battle of Gog and Magog, how could that be the last plague?

In the prophet Daniel the destruction of the beast kingdom and the ten horns, and especially of the little horn, is followed immediately by the judgment (chapter seven). Daniel's visions go up to the judgment; but in them there is nothing after the little horn.

St. Paul describes the Man of Sin to be consumed by the breath of the mouth and destroyed by the brightness of the second coming of the adorable Redeemer.—2 Thes. ii. 3-8. Could there be anything after that?

Again, the second coming of Christ to judgment is always described as one of the most terrible and the most awful of all events to happen. It is never spoken of as two. Its alarming character is set forth in a great variety of images; but perhaps the most fearful one lies in the fact that no one knows of the time, not even the angels of heaven. Two men shall be in the field; one shall be taken and the other left. Two women shall be grinding at the mill; one shall be taken and the other left. This is one of the sharpest weapons used to cut off temptation. It was used by our Lord to great effect, as a sharp sword out of His mouth; on the strength of it He repeated the warning so often given: "*Watch, watch, for ye know not the day or the hour in which the Son of Man cometh.*"

On the other hand, it should be stated that if the twentieth chapter is an explanation of something that has gone before, it is difficult to tell where it should come in or what it explains. Some have thought that the chaining of satan takes place through the whole of the Christian dispensation; that the thousand years indicate the time the gospel is being preached and Christ is reigning in the hearts of His

people. There is no doubt but that a great restraint is laid upon the working of satan in Christian communities as compared with his influence among the heathen; but it can hardly be said that he is in the bottomless pit and *deceives* the nations no more, for all during the beast kingdom, and especially while the second beast, from the earth, is trying to gain all the power of the first beast, *deceit* is the one main instrument by which he works. As satan makes his throne there and gives him great authority and power, it looks as if he was upon earth and had not yet been chained.

How to reconcile these two apparently conflicting prophecies is difficult, if not impossible, at the present time.

The same difficulty existed at the first coming of our blessed Redeemer. Some predictions represent Him as a great king, like David and Solomon, reigning in triumph and overcoming all enemies.* Some prophecies told of His sufferings and death, of His being the scorn of men and out-cast of the people.† How to reconcile these apparently conflicting prophecies the Jews were unable to do. Not even the Apostles could do it until it was all over, and then they saw there was no contradiction.

These various predictions mutually supported and explained each other. So it will doubtless be at the second coming of our blessed Lord. All apparent discrepancies will be reconciled and the whole series of predictions will present one beautiful and magnificent whole.

That there is to be a time when our adorable Redeemer is to be glorified on earth in a wonderful manner, there can be no doubt. The promises of God in the second Psalm: "He will give the heathen for thine inheritance and the utmost parts of the earth for thy possession," must yet be fulfilled. The prayer which our Lord made on the cross, as it were, His dying prayer, must it not yet be heard? "All the ends

*Read the seventy-second Psalm of David and the one hundred and tenth Psalm.

The sixtieth chapter of Isaiah.

Isaiah ix., 6 and 7.

St. Luke i., 32 and 33.

†Isaiah, fifty-third chapter.

Daniel ix. 26.

Psalm twenty-two.

of the world shall remember themselves and be turned unto the Lord, and the kindreds of the nations shall worship before Him."—Psalm xxii., 27. "In Him must all the families of the earth be blessed."—Gen. xxii., 18. The prophet Isaiah described a millennial period, when there shall "come forth a Rod out of the stem of Jesse, and the Spirit of the Lord shall rest upon Him. The wolf shall also dwell with the lamb, and the leopard shall lie down with the kid, and the calf and the young lion and the fatling together, and a little child shall lead them. They shall not hurt nor destroy in all my holy mountain."—Isaiah xi. He that suffered on the cross must also reign; He that was despised and rejected by men, must also have every knee bow to Him and every tongue praise. The word of God must yet be accomplished. "The earth shall be full of the knowledge of the Lord, as as the waters cover the sea."* It is true this may take place after the judgment, when there shall be a new heaven and a new earth wherein dwelleth righteousness. But it is also possible that this shall occur by the preaching of the gospel, when all nations shall go up to Jerusalem to worship the King, the Lord of Hosts.† Our blessed Redeemer is yet to be glorified in a wonderful manner upon earth. Having humbled himself to the death of the cross, He is yet to be exalted and seen to be King of Kings and Lord of Lords. Sitting on the throne of power, all nations are to worship and adore him. The kingdom of the beast is to be succeeded by that of the saints of the Most High, "Whose kingdom is an everlasting kingdom and all dominions shall serve and obey Him," that is, our blessed Lord and Saviour Jesus Christ.—Dan. vii. 14, 27.

Besides this prediction of a millennial period, there are two other things in this chapter to be noticed.

The fact of satan's being chained for a thousand years brings his personality into distinct notice. When he gave his throne to the beast—in chapter thirteen—and great

*Isaiah xi. 9.

†Zech. xiv. 16, etc.

Isaiah xlv. 22 and 23.

Psalms xxii., lxxii., cx.

Phil. ii., 9 and 10.

authority and power, he was concealed himself, as it were, working by instruments and putting forward tools and charms to accomplish his purposes, without discovering himself. Men might more easily ignore his existence. They could not see the difference between that city and others; but when he is bound with a chain for a thousand years and the nations live in peace and happiness, and again when he is loosed and goes out to deceive the nations and gather them to war and bloodshed, could his influence over mankind be set in a clearer light? Why are nations in war and strife? Because satan is loosed and stirring them up to hatred and ill-will. Why are nations in peace? Because he is bound.

When loosed he goes out to deceive them. Under color of good and truth, he insinuates suspicions and fears and brings in wrong and crime. Men call it honor, when it is nothing but pride; they are deceived. Because there have been many bad rulers, some think if they could only have their choice, they would choose good men. They forget that bad men will choose bad rulers. "Birds of a feather flock together." Those men who advocate communism and nihilism and dynamite, are only looking for some one to arise with sufficient powers of mischief to lead them on in overthrowing all government, and laws, and society, and they would choose him at once—St. John v. 43. Giving to men the power of choice does not insure the reign of truth and righteousness. Men are deceived.

This is not the only instance. Would it were! Because schools and books and newspapers abound, it is thought that the present age is making great progress; as if appointing the teachers, paying their salaries, prescribing the course of study, without prayer, without religion, without God, were all that is necessary to training up the young successfully. No prayer to Almighty God, no honor to our Lord Jesus Christ, is to dishonor Him and gratify His adversary, and open the door for the entrance of a teacher who will work without a salary and be unseen by either instructors or scholars or trustees, and yet will exert an influence that will be most injurious. It is a pity that he were not chained for a thousand years. To have young persons study heathen

literature under the impression that it is better than Christian, and to have them study philosophy, chemistry and the natural sciences without seeing the wisdom and goodness of God in creating the world ; to have children study arithmetic, grammar and geography as if they were matters of fate and chance, is to feed the young on husks instead of living truth ; it is to fill their minds with secular and material images, instead of spiritual and divine truths, and the tendency is to train up a generation of materialists, without spiritual insight, to increase skepticism and unbelief, to make men cunning, shrewd and fraudulent ; to increase corruption, bribery and wickedness in high places. It is not to bring in righteousness and truth ; it is more likely to bring in universal depravity and the advent of that worst of all characters, who will claim to be the Son of God, but who will be the son of perdition.

Verses 4 and 5 are for those who suffer for righteousness sake. How encouraging it must be to such to know that "the souls of them that were beheaded for the witness of Jesus and for the Word of God, and who would not worship the beast nor his image, lived and reigned with Christ a thousand years." To expose the deceits of the beast and to unmask his false pretensions will set him in a rage and bring on persecution. But those who suffer can comfort themselves with this cheering promise.

Verse 8 gives a short account of the great battle of Gog and Magog, which is described at such length in the thirty-eighth and thirty-ninth chapters of the prophet Ezekiel. This has been sufficiently remarked upon. It is so like the conflict described in the last chapter that it seems to be a description of a different side of the same thing. In the one, however, the beast is overcome, and in the other satan is cast into the lake of fire.

Then follows the judgment. The dead, small and great, stand before God and are judged out of those things which were written in the book.

The last verse is most alarming : "Whosoever was not found written in the book of life was cast into the lake of fire."

All such also fall under the power of the beast.—Chapter xiii. 8.

CHAPTER XXI.

The promise to Abraham and his seed, of the land of Canaan, included to those who were faithful a promise of a better land, a Canaan above. When our Lord said: "He that believeth and is baptised shall be saved," he did not describe what that salvation shall be further than to say, "In my Father's house are many mansions; I go to prepare a place for you."* St. Paul revealed more when he wrote: "Eye hath not seen nor ear heard, neither hath it entered into the heart of man to conceive of the things which God hath prepared for them that love Him."† This twenty-first chapter attempts to give a more detailed description of that blissful condition.

After the day of judgment there will be a new heaven and a new earth, wherein dwelleth righteousness. God shall wipe away all tears from their eyes; there shall be no more sorrow or sighing. He that overcometh shall inherit all things; but the fearful and unbelieving, and all liars, shall have their part in the lake of fire. And then in opposition to the fallen woman, who had claimed to be the church, the only true church on earth, and had occupied so large a place in the affairs of men, whose deceits were exposed and punished, he showed the true bride, the Lamb's wife,‡ arrayed in all her beautiful garments. As the false bride was said to be a city (chapter xvii., 18) so this true bride is described as a city of God of such purity, richness and magnificence that there is nothing to be compared to it in all history.§ The

*St. John xiv. 2.

†1 Cor. ii. 9.

‡The angel that showed him this was one of those who had the seven last plagues (verse nine); probably the same that showed him that false church or city Babylon, in chapter seventeen.

§The precious gems mentioned in describing this city are often considered as purely imaginary; just as some consider the resurrection of the body to be entirely spiritual. But let them consider that the diamond is of the same nature as charcoal. Men have tried to change charcoal into diamond, and they failed; but may it not be changed in the fires of the last day. Ruby and sapphire are of the same nature as clay, almost entirely. The vast beds of clay in the earth and in our streets are of the same substance as precious gems. Who can say they

nations of them that are saved shall walk in the light of it ; but there shall in no wise enter into it anything that defileth.

CHAPTER XXII.

But it will not be a bliss of mere rest. There will be continued accessions of grace ; there will be a pure river of water of life clear as crystal, proceeding out of the throne of God and the Lamb. There will be the tree of life, which was lost in Paradise, which will bear twelve manner of fruits, yielding her fruit every month ; and the leaves of the tree will be for the healing of the nations ; and then with further description of the joys of that happy condition, He cannot close the book without one more warning, which he had so often given before : " Behold, I come quickly."

" My reward is with me to give every man according as his work shall be. Blessed are they that keep His commandments, that they may have right to the tree of life and may enter in through the gates into the city."*

How beautiful the description of Himself : " I am the root and offspring of David, the bright and the morning star."

And then as some timid ones might be frightened in consequence of the greatness of their sins, one of His last words is this gracious invitation :

" The Spirit and the Bride say come. And let him that heareth say come. And let him that is athirst come. And *whosoever will*, let him take the water of life freely."

What a fearful warning to close with : Men must not add to or take from this Book of Revelation lest they be blotted out of the book of life and shut out of the holy city.

He that testifieth these things saith :

" SURELY, I COME QUICKLY."

Amen ; even so come Lord Jesus.

may not be crystalized by fire ? Sand and quartz rocks are of the same nature as chalcedony and amethyst. May not they too be crystalized ? It will take no new materials to make such a beautiful city as is described in this chapter ; there are abundance of them on the earth. Man can destroy, but not reconstruct. Who can say what the fires of the last day will not do ?

*From the time of the fall up to the end there were always two classes of men—the wicked and the just. One can enter into the city ; the other will be without. They are invited to the feast ; but if they do not come in time the door is shut. Without are dogs, and sorcerers, and whoremongers, and murderers, and idolators, and whosoever loveth and maketh a lie.

EXCURSUS I.

“BLOW YE THE TRUMPET IN ZION, AND SOUND AN
ALARM IN MY HOLY MOUNTAIN.”—Joel ii. 1.

The events predicted, under the seven trumpets, may be briefly summarized in this way :

Christianity commenced in the city of Jerusalem among the Jews. All the first Christians were Jews, brought up in the law of Moses, and were zealous for its observance. The enemy, taking advantage of this, readily persuaded them that all Christians must do as they did : be circumcised, keep the law of Moses, and become Jews, as they were. This was a great peril ; it would have reduced Christianity to a narrow sect—in fact, strangled it in its cradle. “ It was the dragon standing before the woman to devour the man child as soon as it was born.”—Chapter xii. 4. The angel with the first trumpet sounded the alarm against this great danger. This was in *the land* of Judea, the holy land. By the power of the Holy Ghost in that first great Christian council of Apostles and brethren, this danger was averted, and Gentiles were received into the church without circumcision or becoming Jews, and were taught they could be saved by the gospel, by faith in Jesus Christ, and keeping His commandments. St. Paul seems to have been raised up and endowed with wisdom and the Spirit of God expressly to resist this danger and set the church on the broad ground of universal Christianity.

The Gentiles, being received into the church in great numbers, brought on the second peril to our holy religion. The thinking ones among them soon began to speculate on the teachings of Christianity, rather than to practice them and make them known to others. They wished to reduce the high and mysterious things of the Divine Being and operations to the finite comprehension of sinful and fallen man ; because they knew about evil and mischief, they fancied they knew more than Christians, who knew the truth. These Gnostics, or knowing ones, have been the bane of Christianity in all ages. It was a great peril, and the second angel

sounded an alarm. This was among nations filled with peoples, and multitudes, and tongues. It was, as it were, *the sea*—"a mountain of fire cast into the sea." The waters could not be numbered. The vitality of the early Christians was so great by the Spirit of God that they were able to resist these dangers, until a third great peril arose.

A great Christian teacher, as a star fallen from heaven, was the instrument used by the enemy to destroy our holy religion in another way. Holding to the main body of Christian truth and practice, he denied the life and soul of it, the divinity of Christ. This was a third great danger. It fell mostly upon the teachers of religion—the fountains and rivers of water. Against this peril a third angel was sent forth with his trumpet to sound an alarm. The first six great councils of the church defended Christianity from these great perils.

It being then settled that Christianity was founded on faith; that men must believe in Christ in order to be saved, the enemy took advantage of this by pushing men on to believe too much. From one extreme it is usual to go to the other. He then began to make [enrichments] additions to Christianity and to lead men to believe in them. This brought on the age of superstition; men believed too much. The beast kingdom, which had always been the enemy of Christianity, having failed to crush it out by the ten great persecutions and blood, now changed its tactics and put on the horns of a lamb and pretended to be Christian. It began to patronize Christianity, flatter its chief officers by giving them worldly dignity and power, and corrupting them with wealth and luxuries. Men became so blinded with secular thoughts and occupations that the heavens were darkened. Against this peril of the "*dark ages*" a fourth angel was sent forth with his trumpet to sound an alarm. Christianity was saved from this danger by the breaking out of the Reformation. Four angels, held in bondage through the dark ages in the river Euphrates, were loosed, and our holy religion once more went forth *free*, as in the early days of Christianity. The severe bondage in which the great enemy of souls had bound the western churches in the grasp

of the beast kingdom was partly broken, and Christianity set out on her modern progress.

This last danger affected mainly the western half of Christendom. In the east the enemy introduced a new peril. It was a corruption of Arianism in so bad a form as to lose the name of Christian. Claiming to worship the Christian's God—the God of Abraham—they denied the divinity of Christ and the Holy Ghost, and fell into horrible practices. This swept over so much of the east and was so great a peril that the fifth angel was sent forth with his trumpet to sound an alarm. Mohammedanism was to be so fearful a scourge that an angel was seen flying in the midst of heaven, crying "Woe, woe, woe," at its approach.

The liberty gained in the west of Europe was immediately taken advantage of by the arch enemy of souls to carry men on to the extreme. When men began to see through the superstitions and corruptions of the dark ages and find there was no truth in them, they were in danger of rejecting not only the superstitions themselves, but the religion upon which they were founded. Hence came the skepticism and unbelief of modern times. From one extreme to the other; from believing too much they run into believing too little. To warn men of this peril the sixth angel was sent forth with his trumpet to sound an alarm.

There is a farther solemn warning: "One woe is past, and behold there are two woes more hereafter." This danger is doubtless to increase into immense proportions, into an army to be numbered by ten thousand times ten thousand, breathing out of their mouths smoke, fire and brimstone. Consider how large a part of the so-called Christian world seldom, or never, enters a place of public worship or pays any open homage to our Divine Master. In some places, it is said, more than one-half of the population is of this irreligious character; training up their children without fear of God or devotion to His cause. What may not this amount to if kept on increasing? There are millions of Christians, with their large missionary societies and immense efforts, trying to convert these people and send the gospel to the heathen, and yet after all, more than half of the so-called

Christians are indifferent or hostile to religion. What may not this irreligion grow into if left to increase? Consider, further, how much of the education of the young in Christian countries is based on heathen literature, or on scientific books and teaching which ignore the Creator and His wisdom and goodness. Why should not a generation of young persons trained up in that way rather increase than diminish the number of skeptics in the next period? How many of the scientific books and writings are grounded on what they call natural laws, and not on the creative wisdom and goodness of God? How many of these writers are indifferent to religion or unbelieving? What a tendency there is in schools to shut out prayer and the teaching of divine things and to train up a generation without the fear of God! How many newspapers and books are edited or written by unbelievers or infidels; how many lecturers there are spreading unconscious skepticism or open infidelity! It is possible that the prediction of the sixth seal of an army of ten thousand times ten thousand may in the course of one hundred or five hundred years prove true.

It is also probable that the beast kingdom, which has always been the enemy of Christianity, will finally come out in its true colors. Tired of practicing the forms of our holy religion with the horns of a lamb, it will finally throw off the mask and be seen in its true character, as the great enemy of God and man; blaspheming His name and persecuting Christians. Such seems to be the meaning of the sixth trumpet, when the two witnesses will be slain and the great tribulation come on.

But those who have the seal of our Lord on their foreheads, and whose names are written in the Lamb's book of life, will be saved; for the Lord Himself shall descend from heaven and with the breath of His mouth shall slay the wicked.

The seventh angel seems to be sent forth to sound the last trumpet; for immediately there follows the judgment day and then the rest of heaven.

The seventh denotes a time of rest.

EXCURSUS II.

ON THE PROPHECIES AS COMBINED.

"THE TESTIMONY OF JESUS IS THE SPIRIT OF PROPHECY."

[REVELATION XIX. 10].

The main object of all the prophecies of the bible was to bring testimony to Jesus—His character, His coming, His sufferings and death, His resurrection and ascension to the throne of glory, the blessedness of His kingdom, the conflicts it would pass through, and its final triumph as the bride at His right hand. It is to glorify Him as the Lamb slain from the foundation of the world. The great song of triumph will be: "Glory be to Him that sitteth on the throne, and to the Lamb, forever and ever." The first part of the prophecies concerning the Kingdom of Christ was revealed to Daniel, the next part to Ezekiel, another to St. John, another to St. Paul; but these several parts are mutually fitted to each other and make up one perfect whole. The first great outline of the Kingdom of Christ was revealed in Nebuchadnezzar's dream. All the hostility that was to be raised up against it was combined in one great image, made up of four parts—gold, silver, brass and iron—representing the four great empires that were to oppress and persecute the people of God. The head of gold, Nebuchadnezzar, represented the first of these oppressors. The fourth was to be of iron. The Romans thought they lived in the iron age. They said the first age was golden, the second of silver, the third brazen and the fourth of iron. The ten toes were to be partly of iron and partly of clay; partly strong and partly broken. The church and the world combined under ten kings, partly religious and partly papal. More was revealed in the seventh chapter of Daniel about these four oppressing empires, under the figure of four wild beasts, savage and destructive. More was told of the fourth kingdom than of the rest; because it was to be, perhaps, the most oppressive and violent of all in its hostility to the Kingdom of Christ. The ten toes of the first image came out here as the ten horns of the beast. After them is to be a little horn,

having eyes and a mouth, speaking great things ; evidently an apostate Christian, having spiritual insight. The natural man, or eye, is dull, beastly ; sees nothing but this world, its changes and laws. The spiritual man has eyes that see and ears that hear things of the unseen worlds. More about the two intermediate kingdoms is revealed in the eighth chapter of Daniel. They are called by name—Persia and Greece. The most trying period of Jewish history was probably after the return of the Jews from Babylon. This may be the reason why that period is so much enlarged upon in the eleventh chapter of Daniel, in order to comfort and encourage the people of God under those trials up to the time of Antiochus the Great, the great type of antichrist—and then from the type the prophecy goes on suddenly to the antetype ; and in the last of that chapter and the next, the twelfth, more is revealed about him and the great tribulation. Thus every new prophecy in Daniel reveals more of the progress of Christ's Kingdom and of the trials it must undergo. To St. John was given a little book, *open* ; its contents known and read before. In it the ten-horned beast of Daniel appears again with his ten horns, and now he is seen more clearly to have seven heads ; one of these is wounded unto death, but the beast is revived under a new name, with the horns of a lamb, and working by miracles. This beast culminates in THE MAN with the mystic number 666. Further on the beast is seen to be carrying a woman on his back, with most fascinating manners, richly dressed, with a golden cup in her hands, which charms the multitudes. The seven heads are further seen to be seven mountains, on which the fascinating woman sitteth. The ten horns are now seen to be ten kings, who uphold the beast and give him their strength and power. Then appears an eighth head, although he is of the seven, the spirit and life, the beast himself—the little horn of Daniel coming up after the ten horns, the Man of Sin in St. Paul's Epistle to the Thessalonians, the fierce king of Daniel, whose mouth speaketh great blasphemies, the Gog of Ezekiel, king of Magog, who brings on the great tribulation, slays the two witnesses. He rages for three years and a half in persecuting Christians and trying to root out the

Kingdom of God from the earth. St. John gave him a name and called him antichrist, whom the Lord will consume with the spirit of His mouth and destroy with the brightness of His coming.

Then will the church come out of the wilderness and all her tribulations, and appear as a bride adorned for her husband, who will then have triumphed over all opposition and come out as King of Kings and Lord of Lords, ready to give up the kingdom to God, our Father, to whom all praises and honor are due.

Thus the prophecies of the bible concerning Christ and His kingdom develop gradually, mutually explaining and supporting each other. They were revealed at different times and to different persons, but when properly combined and understood they make up one perfect whole. Thus far there have been considered more the trials than the triumphs of Christianity, because these beasts all represent the persecuting powers; but they show what our blessed Redeemer had to overcome in establishing His kingdom, what He is to accomplish in sitting on the throne of His power.

Or if we look at these prophecies in another light it will be seen that Daniel foresaw that the Assyrian empire, great and magnificent as it seemed to all beholders, was to pass away. When Belshazzar shut himself up in Babylon and Cyrus came down with his armies from Persia, Daniel could easily foresee from the prophecies that Cyrus was to be the conqueror and that Persia was to be the next great kingdom, (Isa. xlv., xlv). Again, when the Persian empire loomed up in its power and overran all the countries in the east, and seemed alone in its greatness, under Xerxes and Darius, with its armies of millions, the Jewish priests who read the book of Daniel to Alexander the Great, could find no difficulty in perceiving that the Greeks were to conquer, (Dan. viii. 7-21) and that Greece was to be the third great power on earth, and that Alexander's great dominions were to be broken into four parts.—Dan. viii. 22. Again, about the time of the Maccabees, when the people of God felt the oppressions of the Greeks so much, the readers of the prophecies must have perceived that the Greek dominion was to

come to its end. When they heard of the Roman armies pressing northward, and southward, and eastward, overcoming all before them, it was easy for them to foresee that Rome was to be the next great empire, (Dan. vii. 7) worse than all the rest in its oppressions of the people of God. Again, in the days of St. John, and afterwards, when the Romans counted themselves the rulers of the whole world, and their armies invincible; Rome had been so long victorious and had held sway so strongly over the nations, that they began to think of its being "*The Eternal City*." It was not difficult for those who understood the prophecies of St. John and Daniel to see that this great empire was to be succeeded by ten kingdoms in Europe.—Dan. vii. 7, Rev. xvii. 12. One was to give place to ten, as we see it at this day. And now to us who live in the time of the ten kings, can we not see what is next to come? The ten horns of Daniel's great beast was to be succeeded by the little horn, (Dan. vii. 8) which is to be worse and more ferocious than all the rest. Of the seven heads in St. John's beast (Rev. xvii.) we are living under the seventh, in the time of the ten kings, and this seventh head is to be succeeded by an eighth (Rev. xvii., 11) which is one of the seven, so much worse than the others as to be called *the beast himself*. All the wickedness which has gone before is evidently to culminate in him, the Man of Sin, (2 Thes., ii. 3-8) the son of perdition, the man with the mystic number 666, (Rev. xiii. 18) Gog, the king of Magog, (Ezek. xxxviii., xxxix.) the fierce king who will do after his own will, so that he as God sitteth in the temple of God, showing himself to be God.—2 Thes., ii. 4. Under him will come the great tribulation foretold by Daniel xii. 1, our blessed Lord and St. John.—St. Mark xiii. 19-20.

Many look upon the present great increase in education and knowledge, in the multiplication of books, schools and newspapers, in the facilities of railroad and steam communication, in the rapid transmission of intelligence by telegraph and telephones, in what is called the great enlightenment of this nineteenth century; many, I say, think that these improvements are to go on until they lead to the greatest of all developments, the millennium. It may be one of the

deceits of the enemy to make men think they are progressing on at a rapid rate to ultimate success, when they are merely rushing on at a rapid rate to the greatest of trials. Do they not overlook the fact that these railroads are profaning the Lord's day and demoralizing people; that the schools are shutting out religion and training up a generation of skeptics; that newspapers and books often publish so many scandals and crimes, that they help on corruption; that more than half of the people in Christian countries seldom if ever enter a place of Christian worship; that if good is increasing and Christianity is spreading and growing stronger, so also evil is increasing and growing stronger; that evil men are combining and forming societies and bands for the propagation of mischief; that they can use the telegraph, the steamboat and the mail for the diffusion of their evil designs; that communism and nihilism, dynamiters and depravity, find congenial home in the corrupt hearts of sinful men; that the arch enemy has fortified himself and erected many strongholds in drinking dens and gambling hells and other places of iniquity; that when society gets worse and wickedness more rampant, all it will need will be an astute leader to combine all this mischief into one kingdom, and depravity and corruption and nihilism will overwhelm the good. It has occurred in the city of Paris twice; once in the French revolution in 1793, well called "*the reign of terror*," when fearful slaughter took place, and again at the fall of Napoleon III. in 1870, when the communists shed much blood and ruled over the city for a short time. It requires no great foresight to see that wickedness has such a strong hold in many places that it is capable of great mischief, if properly combined and led on by a chief possessing extraordinary spiritual powers. But for the comfort of Christians it should be noted that this time will be short; for the elect's sake God will shorten those days, otherwise no flesh would be saved—St. Matt. xxiv. 21–22, Dan. xii. 1. It will be cut off in a time and times and half a time; probably three years and a half—forty-two months, twelve hundred and sixty days. When this "wicked one will be consumed by the spirit of His mouth and destroyed by the brightness

of the coming" of the great and last Judge, then let Christians "look up and lift up their heads, for their redemption draweth nigh."—St. Luke xxi. 28.*

*It should be remembered that every attempt to propagate the gospel of Christ stirs up his adversary. As the gospel increases the enemy grows more violent. The red horse always follows the white.—Rev. vi. 4, St. Matt. x. 16, 34, 35.

EXCURSUS III.

A HOUSE DIVIDED AGAINST ITSELF CANNOT STAND.

Suppose that the Romish idea of religion is true; that our blessed Lord intended all His followers to be united under one head at Rome; that they were to receive their instructions, be guided and taught and led by the people of that city or the Pope; for that purpose He appointed St. Peter the first of the Apostles and Rome as the mother and mistress of all churches; that it was the divine will that all Christians should keep in communion with that city and receive their instructions from it.

Now, it is certain that He knew all things. This was St. Peter's confession to Him: "Lord, thou knowest all things, thou knowest that I love thee."—St. John xxi. 17. All future ages were known to Him, as well as the present. He knew that Rome reigned over all cities and kings then known; He knew that Rome was seated on seven hills; He knew that the empire was to be succeeded by ten kingdoms. All subsequent history was known to Him. Now is it credible that, knowing all this, He would cause a book to be written in which there should be the strongest kind of warnings to His people to beware of that city which reigneth over the kings of the earth, which was seated on seven hills, and which would one day be upheld by ten kings, and much more to the same effect? I say is it credible that He would do this? it would be like warning them against the center and soul of His religion; warning them against Himself and the Divine will. It would be like a house divided against itself. How could such a kingdom stand? But if our Lord foresaw that there was to be a great corruption of Christianity that was to find its seat in a city situated on seven hills, that ruled over the kings of the earth; if He feared His faithful followers would be deceived by this corruption, then for Him to cause a book to be written warning them against it, would be very natural. It is what His holy zeal and love would do. On no other supposition can you account for this book being given to Christians.

He knew that the religion of the Jewish dispensation all centered in the city Jerusalem ; there was the seat of judgment, the seat of the house of David ; there was the temple worship and sacrifices ; there was the most holy place and the divine presence over the mercy seat. It ought to have been filled with the best of men and the most faithful of worshippers ; but instead of that it became corrupt, and ran down, until the temple became a den of thieves and the high priest and priests the worst of men. It culminated in the worst of all crimes, the murder of the Son of God.

Now, if in the Christian dispensation there was to be a degeneracy ; if in what was supposed to be the center and soul of religion there was to be such a falling away, that instead of producing the best of men, it would produce the worst, the Man of Sin, the son of perdition. If our blessed Lord foresaw this, would He not, in His zeal for the salvation of His people, cause just such a book as this revelation to be written for the warning and comfort of His chosen ? On what other supposition can you account for the existence of such a book ?

EXCURSUS IV.

THE GATHERING STORM.

It would seem from the writings of some persons that they do not see that there must necessarily be some great preparations for the terrible times of antichrist. They seem to look upon him as it were a lone individual, with the most extraordinary powers, stirring up men to wickedness ; a man possessing the most diabolical arts for deceiving and corrupting men ; as if he burst like a frightful thunder storm from a clear sky, with nothing going before—no premonition of his approach. This may be true in one sense, but not in another. For in the first place, the seventh chapter of Daniel describes the four wild and ferocious beasts, representing the four great persecuting kingdoms, to arise on the earth. Of these the fourth is the greatest and most fierce. On this beast are the ten horns. Among these grows up a little horn, evidently worse and more dangerous than all the rest. Daniel's attention was particularly arrested by him, and he wanted to learn more, and inquired, as if more afraid of him than any of the rest. The angel proceeded to give a longer account of him and to show him to be the most formidable and destructive of all. This little horn is conceded to represent antichrist. But how does he grow up ? The ten horns belong to the beast, are parts of the beast kingdom. The little horn grows up amongst them, as if a part of the same beast ; apparently the full growth or culmination of that kingdom in wickedness. There has been a long preparation to make ready for it. However independent and terrible that power may be in its greatness, it evidently is not to burst upon the world without any preparation. It is the last part, or culmination, of the wickedness of the beast kingdom with ten horns.

Again, in the thirteenth chapter of Revelation, this same beast with ten horns appears, but now with seven heads. One of these heads is wounded unto death, but is healed. The second beast, from the earth, gains all the power of the first beast, and bends all his efforts to have men honor and

worship the first beast. He is evidently the wounded head revived or healed; under another name, but virtually the same beast, pursuing the same policy of persecuting Christians. Now this beast apparently terminates in the man with the mystic number 666, which is conceded to be the number of antichrist; that is, he has all this preparation of the two beasts to make way for his coming. In other words, it requires a long course of depravity and corruption to make men ready to welcome and endure such a monster. However, he may burst upon the world at once, it is not out of a clear sky, but from a storm that has been long gathering.

Once more in the seventeenth chapter of Revelation this ten-horned beast appears again with that corrupting, fascinating woman on his back. Of the seven heads five are fallen, have already passed away in St. John's day, "one is," one head is then ruling, and another is yet to come; which is to be the seventh, representing a covenant relation to God. But this does not end the beast. There is to be an *eighth*, which is not another, but is of the seven, so much superior to the others that he is called the beast himself. Who is this, the termination or culmination of the beast kingdom? Who can he be but antichrist? As in the two cases mentioned he will have all the iniquities of the beast kingdom to prepare the way for his coming. He is not to be a separate system by himself, but the completion, the head, of a vast system of iniquity which has been increasing for ages, and finally gains its height in himself.

St Paul's account of the Man of Sin in second Thessalonians, second chapter, introduces him without any apparent preparation. But the expressions, "Ye know what withholdeth that he might be revealed in his time," (verse six) and "He who now letteth will let until he be taken out of the way," (verse seven) seem to imply something previous. The wickedness was evidently in existence in St. Paul's day, but was hindered in developing itself. It was not only something to come at a future time, but was then in being, but kept down by some strong power. The power that kept it down or hindered its manifestation was generally considered to be the Roman empire. Hence the early Christians.

were said to have prayed for the continuance of that empire, in order to keep off or save themselves from the terrible times of antichrist. As the ten horns of the beast represent the ten great kingdoms of Europe of the present day, they may be considered in a certain sense the continuation of that empire. They therefore, may be the power that withholdeth and prevents his appearing; but when their great armies become infected with the spirit of anarchy and nihilism, and can no longer be depended upon to keep down lawlessness and depravity, "he who now letteth may be taken out of the way." Right after the ten horns is to come up the little horn, and then depravity will come to its height. May an Almighty and Merciful Father save us from that day!

The depravity out of which antichrist is to be developed may be considered as existing in all ages, but is kept down by strong governments. It is the spirit of the natural man, the corruption of the unregenerate heart, "Which is enmity against God; for it is not subject to the law of God, neither indeed can be."—Rom. viii. 7. It is the spirit of lawlessness and crime and self-gratification, regardless of the feelings and rights of others. All criminals and all crime possess this foul spirit. It will require nothing new to bring on the times of antichrist. It will be only necessary for the restraints to be taken away and this spirit get the upper hand.

EXCURSUS V.

“ HE SHALL GO OUT TO DECEIVE THE NATIONS WHICH ARE
IN THE FOUR QUARTERS OF THE EARTH.”—Rev. xx. 8.

A few examples in illustration may make this fact more clear.

In our Saviour's day the high priest and leading Jews felt themselves the true representatives of Moses and the law. Although our Lord told them they knew who He was and whence He came, yet they were more or less blinded and confused. It is easy to see how they were *deceived*.

Saul, the persecutor, said : “ He lived in all good conscience till that day.” But how dreadfully he was *deceived*.

In the dark ages vast armies of men moved off from Western Europe into Asia to wrest the Holy Land from the infidels. Those crusaders thought they were doing God's service in shedding the blood of Saracens ; but every one now can perceive how they were *deceived*.

Doubtless Roman society and Grecian, in St. Paul's day, lived in greater splendor and magnificence than any generation before them. Their external appearance was most showy and delusive ; but under those rich appearances St. Paul shows, in the first chapter of his epistle to the Romans, what a fearful state of corruption existed. Secret sins may be defiling the young, corrupting men and women, breaking down their health and strength, and yet the external appearance may be smooth and lovely. Fine palaces and expensive houses may be built in the cities and country, and men may think they are making great improvements and the age is advancing rapidly, and yet few may know how much unhappiness and evil there may be existing under those showy externals, nor how many places of wickedness and crime there may be growing up not far off. Society may present a polished appearance on the outside, and yet there may be great uncleanness concealed. Unclean spirits existed in great numbers in our Saviour's day. How many He cast out ! May they not exist in equal numbers in other ages and men not know it ? They are *deceived*.

No one intends to become intemperate; he drinks for pleasure or for health; he means merely to take a social glass now and then, to treat a friend or to cheer up the desponding. But some are led on step by step until they fall into a habit they find it difficult to resist. They become bound. How many are slaves to drink! It is said that the money paid for strong liquors in the country amounts to more than the sum paid for bread. The immensity of this evil is enormous. No one intended it; they are led into it by *deceit*. What a wonderful power the great deceiver exerts on the human race by this means!

There is another stimulant used, the bad effects of which are not so apparent, but are they not more universal? Men give freely for religious purposes and think they are doing something towards building up the Kingdom of God and saving souls. How many of them have considered seriously the fact that more money is given for tobacco and smoke than is given for religion and God? One of the most abominable of weeds receives more homage than is given to the Almighty Creator of heaven and earth. If the government should force every man in the country to put into his mouth one of the dirtiest things that could be found, it would be considered a most tyrannical government. Yet the enemy has done it, and made men roll it as a sweet morsel under their tongues. How they are *deceived*! If God had commanded it, there would be nothing strange if men rejected Christianity and became infidels. It certainly is not the work of the Holy Spirit; it must, therefore, come from His adversary. How the enemy must laugh when he sees men chewing his filth and paying for it, or puffing out fumes of vanity as they puff themselves up with pride. In what one thing has there been more men *deceived*?

The eastern nations wear the same kinds of dress from age to age. There is said to be very little change from the days of Abraham to the present time. When the Israelites left Egypt under Moses, in all their wanderings of forty years through the wilderness they wore the same garments. "Their shoes waxed not old, neither did their feet swell." But for some cause it has become necessary in Western

Europe and America for many persons to change their fashions every year or six months. Why is this? Who commanded it? Is it a law of God? Is it a sin or a crime to wear old clothes two or five or ten years? Why are men or women afraid to be seen in a garment so old? They will stay away from the worship of God; they will break a law of the Almighty; they will offend the most holy Creator of heaven and earth, and commit sin, rather than be seen in old-fashioned garment. How came they to be so bound to another law than that of God? Why do men and women obey such a law? If they were serving Christ there would be some reason. If the millions expended on the change of dress every spring or fall were expended in spreading the Kingdom of God and saving souls, there might be something in it. But as it is, what is it but trying to make themselves appear better than they are, or richer or more beautiful? Putting on a new covering does not change a man's character. There is just as much sinfulness in his soul; his guilt hangs as heavily on him. He may deceive others, but he does not deceive God. Changing one's coat often is a vast system of deceit and falsehood. In many cases it is covering up coarseness, if not something worse. It is not humility or truthfulness or the fear of God that does it. What is it but trying to appear different from what one really is, trying to deceive—acting a false part? It is not serving God. Do those millions expended add a farthing to His honor? Is it not rather honoring his adversary? It is laying out in many cases more for deceit and pride and false appearance than for our adorable Redeemer. And yet some do not see it. They have no idea of its true nature. Are they not *deceived*?

When King Jeroboam led off the ten tribes from Jerusalem to worship at Bethel and at Dan, he doubtless did not intend to have the people worship any other God than they had before. "These be thy Gods," he said, "which brought thee up out of Egypt." But the prophets, seeing more clearly than Jeroboam, called it idolatry into which it soon fell, and into other crimes. So when men go to the theatre or the opera, or to a race-course, many of them doubtless have no intention of departing from the worship of God.

But when a man gives ten or twenty thousand dollars for a horse ; when men lay out more money for those amusements than for the house of God ; when they take more pleasure in them and enjoy themselves better, are they not in danger of the sin of Jeroboam ? Is not that place which they think so much of, in danger of becoming an idol temple ? It is not God they are worshipping ; it is not our Lord Jesus Christ that they go to love and serve. Without being aware of it, they may be serving they know not what. Are they not *deceived* ?

Probably among the ancient Greeks and Romans their idol temples were often mere places of amusement. In other words, their places of amusement were often idol temples. There they worshipped idols.

What shall be said of gambling ? If evil spirits have entrenched themselves in drinking saloons and houses of prostitution, what have they not done in these other dens of iniquity ? Probably few persons ever enter them at first with any intention of doing wrong ; they do it for amusement or for passing away a social hour, or if they bet, it is for a trifle to give a little zest to the entertainment. Some persons never go any farther ; but others are led on and get in deeper, and before they are aware of it become interested and take delight in it. Some are led on until they lose control of themselves ; they become infatuated ; they risk large sums of money, great fortunes, their all. They are held in bondage. The enemy acquires a strong control over them, they are slaves to an evil spirit. Was it an accident or mistake that such places are sometimes called *gambling hells* ? Where are men more completely *deceived* ?

One of the great sins of gambling is covetousness. It is getting hold of other people's property without labor or compensation ; it is not loving your neighbor as yourself, but gaining his goods without apparently stealing them. What is it when a whole community is carried away with the spirit of money making and trading ? In some communities men live quietly, labor industriously, and are content with what Providence sends ; they are sober, upright and useful

citizens, blessed of God and approved of men. Such persons have no anxiety or strife. Abraham, Isaac and Jacob increased greatly in goods, but they were the most quiet of men. They gained by the blessing of heaven. How many have imitated their example since, and have lived and died in the fear of God. But when a whole people are smitten with a desire of making money; when they labor and toil night and day to acquire lands, to build houses, to amass wealth; when the great object of life is to get money, when men bend all their energies to that end, and because they succeed begin to think that the world is growing better. When they are richer than their fathers, live in better houses and have more luxuries, they think the times are greatly improved. Are they not in danger of being *deceived*? The steady, industrious habits of their self-denying ancestors may have been better than the luxurious indulgencies of the so-called improved times. While they think they are improving, may it not be in some cases a progress downwards? Because a man has more money it does not make him any better in the sight of God, or because he lives in a larger house it does not improve his moral character, or relieve him of his sins; or because a man rides in a railroad car, richly cushioned, and his ancestors drove a yoke of oxen, it does not prove that he is superior. How much of the so-called modern improvements may be a growth, not in righteousness, but in luxury? He that deceiveth the nations may be found working here.

The next thing after acquiring wealth is to use it for self-indulgence, or as the prophet Daniel said, xii. 4: "Many shall run to and fro" on the earth, and "knowledge shall be increased." It has been computed that fifty millions of dollars have been expended in one year by tourists going to Europe. How much then in five or ten years? Fifty millions expended in building up the Kingdom of Christ would make all our missionary societies rejoice and fill the churches with praise. It has been said by a distinguished popular preacher in Brooklyn, that among all the cranks he had seen, few exceeded some of those who came back from the Old World, puffed up with pride and vanity at what they had

seen. "Knowledge puffeth up," is St. Paul's maxim, "but charity edifyeth." How much is expended in our own country "in running to and fro" from north to south, from east to west? Are they made any better? Are they not sometimes made worse? Truth, justice and heavenly mindedness are not acquired by a change of place. The Mohammedans, when they have made a pilgrimage to Mecca, think themselves holier than other men. What is the difference between going to Mecca or going to see any other celebrated place or unusual sights, if men are equally puffed up with pride and fancied superiority. Can they not be equally *deceived*?

In the same spirit come Sunday excursions and trains. In some places multitudes of people go out on Sunday and spend the day in amusement, without worshipping God or fearing His displeasure. In the same spirit some railroad magnates feel themselves possessed of power sufficient to command men to labor on the Lord's day in opposition to the law of God and of man. How many in all parts of the country disregard the day as a day of rest and of public worship! Of those who profess to worship Almighty God, how many of them spend a greater part of the day in secular pursuits, reading secular books and newspapers, passing time in secular conversation and visits? How many are planning and scheming about their business just as much on the Lord's day as on any other day? Such persons think they are keeping the commandments. Is there not *deceit* here? What is the day for? Is it not a rest for the *mind* as well as for the *body*? The spirit is to rest on God. There is no other rest for an immortal soul. A beast rests by simply stopping labor, a man does not; his mind keeps active. There must be something to soothe his spirits, calm his mental faculties, and give rest to his immortal soul—this is in the contemplation of heavenly things, in the worship of Almighty God, his Heavenly Father, Creator and Redeemer. The soul needs repose more than the body. It is often more exhausted among business men, by carking care and anxiety, than the body is by the toil of the hands. Hence Sunday excursions and foreign travel do not give real

substantial rest. There may be a momentary relief, but when it is without God and without adoration and praise, without confession or pardon of sins, without public worship, there is danger of deceit. A man is only lulled on to a fatal termination. Much more benefit may often be gained by going into one's closet, confessing one's sins, meditating on the word of God and divine things, and then going forth to the worship and service of Almighty God, where alone can be found pardon, peace and refreshing repose. It is the Comforter, the Spirit of our Lord Jesus Christ, that can fill a man with that "*peace* which the world cannot give." *All else is deceit.*

During the dark ages some Christians were in the habit of going to the house of God, saying their prayers, confessing to a priest; they went away satisfied, as if they had done all that was required of them. Never was there a time of more ignorance among Christians or of more superstitious practices. Out of what thick darkness on religious subjects some of the reformers came! The very horns of the golden altar before God cried out against such evil times. Think of priests of God having never seen a bible, and multitudes of people hardly knowing of the existence of such a holy book. They depended on the sayings of an ignorant priesthood for what they knew of our heavenly religion. Was it strange that the Reformers thought if they could restore the custom of preaching, it would dispel ignorance and superstition? Since then preaching has become universal among Protestant churches. But the enemy, taking advantage of this strongly felt necessity, has carried preaching so far that it has almost superseded the worship of Almighty God. Some men go to church on Sunday more for the sake of the preacher than for the God that created them. They stay away from public worship because the preacher does not suit them, without perceiving that they are offending God and sinning against their own souls. The preacher, in their minds, has taken the place of the Creator. The duty of worshipping God has almost as much died out in their minds as ever the knowledge of the bible died out in the dark ages. They do not know what worship is. They do

not feel under any obligations to go to the house of God on Sunday unless they happen to like the preacher, or wish to hear something new. In some places they hire a preacher as one would hire a horse or mule. He comes and preaches on Sunday and goes away, and they feel as if they had done all that is necessary. They did for a long time call their churches and their places of assembling *meeting houses*, so completely had the great duty of worshipping Almighty God been forgotten. It is not strange that the mass of people, under such instruction, came in time to stay away from worship. It is a common estimate that in many places one-half nearly of the people seldom, if ever, enter the house of God. A great preacher or an excitement may draw them for a few times, but they feel under no obligations to honor God by presenting themselves before Him. From the extreme of worship in ignorance, the enemy has adroitly led them to the opposite extreme of preaching without worship. No doubt, some of them are as sincere in thinking they have done all their duties to God in hearing preaching, as ever the people were in the dark ages when they went ignorantly to the house of God and bowed down before Him. We can easily see how they were deceived. Is there no deceit now? What is worship? Does a man feel satisfied to hear some one praise his children or his parents, or does he want to *see* them? When the Queen, or the President, or the Governor goes through the country, why do so many try to *see* them? Why are they not satisfied to hear some one *speak* in their honor? When the Prince of Wales came to this country years ago, *there* were crowds gathered to *see* him. Why was this; why *is* there so much more in *seeing* than in *hearing*? Men sometimes travel a great distance to see a beautiful landscape; they look upon it with delight. They climb a mountain; they view rich green valleys; they enjoy the placid scenery of lakes and rivers. What pleasure they take! Is it to be supposed that the great Creator of heaven and earth has exhausted Himself in making those beautiful scenes? Or has He not more in reserve for those who bow before Him? Men admire the grandeur of the mountains, or the ocean's roar; they travel far to see frightful precipices

or magnificent waterfalls. Is it impossible for the Creator to make anything more frightful or grand? Has He not something greater in Himself? Men read works of fiction and dwell long on scenes of gratitude and affection. Are they the highest exhibition of those virtues? Often the main interest of a story turns on some scene of love. Can there be nothing better or more fascinating in Him who made that love? God is love. These little human passions are nothing to what He has in Himself. All virtues, all beauties, all excellencies, all affections, dwell in Him. There is nowhere anything we can see or find but what is exceeded in Him. Why not spend time in contemplating the Author of all these perfections? Why not study, praise and adore so wonderful a Being? To love and admire and adore so great a Creator must be to bring ourselves into communion with all that is good and true and wise and holy. It is something to lift us up and sanctify us in divine things. Think, in addition, what He has done in sending His only and dearly beloved Son to become man, and die for our sins, and to rise again and ascend to heaven to intercede for us. How can any one fail to fall down and adore Him? To hear about Him at a distance is not enough. We want to go into His very presence to love, worship and adore. No substitute will answer. A man's own soul must come before our blessed Redeemer to thank Him for what He has done. Why did he say: "Where two or three are gathered together in my name, *there am I in the midst of them*?" Is there nothing more in that promise than in others? Although we cannot see Him, is He not able to make His presence felt and a blessing to those who believe? Why did David say: "One day in thy courts is better than a thousand," if a man can stay at home on Sunday, read a sermon and make his prayers, and be as well off as if he went to the house of God? The psalmist said: "Blessed are they that *dwell* in thy house." If men cannot dwell in it, is it not a blessed thing to go there to worship God? It is to be feared that there is sometimes deceit on this subject among those who call themselves Christians. They can see how the gathering together of persons on any other subject often animates and

encourages. Some meetings fill persons with zeal and enthusiasm. Why should not the assemblage of men on the greatest of all subjects bring a blessing? In addition to this He gives us bread from heaven, of which a man may eat and live forever. This cannot be found in preaching or by staying at home and reading the bible. As well might a man invite you to a great feast and give you a long lecture and send you away empty. Would that satisfy?*

What shall be said of the modern system of training up the young, which is believed to be superior to that of any age before? Because there are more schools, more teachers and more books, does that make it essentially better? What if the books are not as good; what if the teachers are sometimes not guided by right principles; what if some schools contaminate as well as educate children? In what are called higher schools, how much time is spent on heathen literature, as if it were better than Christian. Some scholars know more about heathen idols and how false deities were worshipped, than they know about the true God that created

*It is possible that this evil might be diminished by having more frequent services merely for the worship of God. Some persons might come early in the morning, others later, at 8 or 9 o'clock. Two or three services of this kind—short, and full of praise or prayer—might in time bring many back to the house of God. In some families it is difficult for all to leave home at once; but in this way a part might attend one service and a part the other. In most parishes there are persons who do not like to go into a well-dressed and fashionable congregation; they do not feel at home—they might come to an earlier service. It is often difficult to gather all classes together at one time; but with two or three services in the morning—short and earnest—all classes might, without distraction, have the privilege of worshipping God and paying homage to their blessed Redeemer. Five or ten minutes spent in this way would be better than none. A layman might often conduct such services. The Bishop of Rochester, in England, is said to have five hundred laymen assisting in his works. Should not the clergy insist that *every man should worship God*: show some respect to his Redeemer and Creator? Every man called a Christian should present himself before his Creator once at least every Lord's day.* Every man should bow down before his Maker in prayer and praise. It is a duty he owes to his neighbors and friends to encourage them by assembling with them in honor of our Almighty Creator and Saviour. No matter what the minister is, they should look above him and pay their respects to the greatest and best and most wonderful of beings. They should *worship God. Every child should worship God*—ALL SHOULD WORSHIP. If sickness or anything should prevent their going to church, then they should worship Him at home. Some prayers, some praises should be made, and some hymns or psalms sung at least. No immortal soul should be satisfied with less.

[*Three times in a year shall all thy males appear before the Lord thy God—Deut. xvi. 16; Heb. x. 25.]

them, and the blessed Saviour that redeemed them with His blood. Of scientific books, on which children are trained through their most tender and impressible years, how many of them are based (not intentionally, perhaps,) essentially on rationalism? Occasionally one may refer to the Creator of all things; but generally it is nature or nature's laws, as if all things were by accident or chance, and there was no Creator or governor. They deify nature instead of glorifying God; they keep the mind away from God, as if there was no such Being in existence—when every rose and flower shows the wisdom of the Creator; every lily and pink, every field and shower of rain shows His goodness. All the works of Creation are full of His kindness to the sons of men, so wonderfully adapted to our wants. Every description of a plant or a tree or an animal, or of lake or sea, or river or ocean, mountain or valley, ought to call out gratitude to Him who has made them so wisely and prepared them so admirably to the uses of men. "All thy works praise Thee," the psalmist said, "and thy saints give thanks unto Thee." Instead of this, the studies on which children are brought up are often made up of a mass of dry and dead facts, without gratitude or life or prayer. The author is concealed, if it is God; but if men have invented anything they are praised. Their names are remembered and cherished; but the inventions of the Most Merciful and Good are almost wholly ignored.* And this is sometimes called higher educa-

*For many years all the great rivers of the country have been navigated by steamboats. Steamers traverse the oceans in many directions. It is difficult to estimate the benefits conferred on the nations by the inventions of Fulton, who made the first successful steamboat. How much honor is given to him, and how much is his due? How would his friends feel to have all this ignored, his name never mentioned and the honor given to another, and have some rival or enemy praised in his stead? The wires of electric telegraphs are stretched all over Christian nations. What an incalculable amount of good is done through them! How many praise Morse, the inventor of the first successful electric telegraph, and give him honor? How much commendation he deserves! Would it be right to have his name never mentioned in connection with the telegraph, and have another praised in his stead? And yet men do this of God and ascribe His inventions to another. The heathen ascribe them to their idols; scientific men to nature or accident or chance. They teach that the world is governed by *natural laws*, as if there was no governing power of creative wisdom. Most of the education which the state requires in schools is of this kind. It not only ignores God's creative wisdom and goodness, but robs Him of the gratitude and praise which is His due. If men ascribe the inventions of

tion. Is there no deceit here? What more could the great enemy of souls ask for than to have the name of God never mentioned and the works of God ascribed to another author and to another cause? No prayer in schools; no teaching of God, lest they teach sectarianism. What could the enemy ask for more in order to give him complete control of the great system of modern education? But, thank God, they have not yet required all the teachers to be unbelievers nor forbidden the parents to teach religion at home, so that there is a strong counteracting influence, often stronger and better than the rationalistic system in which they are being trained. But to contend that multitudes are not deceived by this system would be to give no consideration to plain matters of fact. What is to be the effects of this system on the third or the fifth or the tenth generation, trained up under its influence, remains to be seen. But when the greatest of all unbelievers appears, it would not be strange if many of these persons were ready to receive him. Our blessed Saviour said: "I am come in my Father's name, and ye receive me not. If another shall come in his own name, him ye will receive."—St. John v. 43.

There is one more deceit worth mentioning, because it is so common in this country and is increasing in

Fulton or Watt or Morse to another, you say it is false. Why is it not false to ascribe the inventions of God to another? If so, it is false teaching, and the rising generation in many places are being educated on this false basis. Their minds are filled with an error which dishonors God. They are fed on falsehood instead of truth. How can such a system of training fill a nation with righteousness? It is true that God works now in a uniform manner, as it were, by natural laws, (2 Peter iii. 7) because He has a purpose in it in building up the kingdom of Christ and glorifying His son Jesus and saving souls. But He did not always work in this quiet and uniform manner. Formerly He worked with creative energy and with indescribable power and wisdom. He may now rest for a while and let things go on without great changes to accomplish His purposes of mercy. But He is not always to do so. Hereafter He is to work by earthquakes and storm—"The sea and the waves roaring." There are to be "Signs in the sun and in the moon and the stars, and upon the earth distress of nations." The earth is to be burned with fire when He comes to judgment and there will be a new heaven and a new earth, wherein dwelleth righteousness.—2 Peter iii. 10-12. To teach otherwise in the schools is to teach incorrectly, and to train up a generation of men on a false basis. It is one of the *deceits* of the enemy, and it is so thoroughly grounded in the minds of some good Christians that in their astronomical calculations for Easter or movable feasts, they reckon on for seven or eight thousand years, as if there was to be no coming of Christ to judgment or day of retribution.

Europe. When a nation has been badly governed for a long time, and men have suffered from tyranny and bad laws, it is natural for them to think if they could only CHOOSE their rulers they would always have good men and good laws. They have tried it in this country for a hundred years, and men are not always satisfied with their rulers or their laws. Several of our cities have been oppressed with heavy debts, and their affairs are so badly administered that some say they are worse governed than any city in Christendom. Men do not always choose what is good; they are governed by selfish considerations. They often choose what they think will benefit themselves, without reference to the public good. Hence, selfish and unprincipled men will choose unprincipled leaders. Universal suffrage does not insure good rulers, unless there is universal goodness. If Christianity could make all men good, then we would have good rulers and good laws. Every one would give up his own private interests for the public good; but as long as men are selfish and unprincipled there is no security for good government from them. Men are deceived by false hopes if they expect it. They overlook two great truths: First, that men are naturally bad, "born in sin, and the children of wrath,"* and they will grow up with evil habits and lives unless they are renewed and restrained and taught better. "The carnal mind is enmity against God." Politicians cannot ignore this fact with safety. Again, they overlook another great truth which Burke uttered when he said, "Law rests upon invisible foundations." St. Paul had taught before: "*All power is of God.*" "The powers that be are ordained of God." "They are *God's ministers* attending continually upon this very thing."† Men may choose their rulers or they may be born to a kingdom; in either case, as soon as they come into office they represent God. Civil government is a divine institution. "Whoever resisteth the power resisteth the ordinance of God." If men are good, God sends them good governors; if they are wicked and unprincipled, God will overrule so as to send them one to chastise and keep them in

*Eph. ii. 1-5; iv. 22. Psalm li. 5.

†Rom. xiii. 3-4.

order. In this country men sometimes come into office in a very unexpected manner.* The hopes which men form from selfish and fallen human nature often prove delusive—men are deceived.

There are many more deceits prevalent in Christian countries which might be mentioned. They show what strongholds the enemy has in the best of places and what a great work has to be accomplished before Christianity converts and sanctifies all. They indicate what a depth and breadth of meaning there is to some revelations of the bible, such as "He that deceiveth the nations." If there is so much in Christian countries, what will there not be found among the heathen, whose religion is made up of falsehoods and deceits? They may in the beginning have thought they were worshipping God, the author of all goodness and truth; but they declined imperceptibly (perhaps unknown to themselves) under the skillful influence of the great deceiver until they came to worship the very worst of beings. **Never** were men more deceived. At the present moment, **probably** two-thirds of the human race—eight hundred millions of souls—are thus deluded. What a fearful hold the enemy has on the human family, and how little it will take to produce—if these elements of wickedness should be combined under an astute leader—a great amount of mischief when "that wicked one shall be revealed, whose coming is after the working of satan, with all power and signs and lying wonders," (2 Thes. ii. 8, 9) "and with all deceivableness of unrighteousness in them that perish."

*There is a power overruling human calculations.

EXCURSUS VI.

“AND THE DRAGON GAVE HIM HIS POWER AND HIS SEAT
AND GREAT AUTHORITY.”

(Rev. xiii. 2.)

This sad and alarming fact is apt to be overlooked. The rationalism of the present age prevents men from seeing the operation of supernatural powers in the affairs of this world. These revelations to St. John seem to deal largely with the forces, which are so much ignored. This verse reveals the fact that men and nations doing wickedness are but tools or instruments in the hand of the most nefarious of evil spirits. He was to make his throne in one particular place, and give it power and great authority. Further down in verse seven it is said: “Power was given him over all kindreds and tongues and nations. And all that dwell on the earth shall worship him whose names are not written in the Lamb’s Book of Life from the foundation of the world.”—Verse 8. Is such a startling and fearful fact to be overlooked? Is such a revelation to pass for nothing? Can the movements among men and nations be accounted for, and this be ignored? Why did God reveal it unless this is to be a prime and moving fact in all our calculations? St. Paul said: “The things which the Gentiles sacrifice they sacrifice to *devils*, and not to God.”—1 Cor. x. 20. All heathen worship is doubtless of that character. The enemy has completely bewildered them, and they worship him and not God. No doubt he has his seat in every idol temple. In Rev. ii. 13, it is said of Pergamos, once a royal city, “Where satan’s seat is.” This is repeated again—“Where satan’s seat is.”

This is doubtless more especially true of every great central place of heathenism, as Lassa in Thibet, and Mecca in Arabia, or at least he has some of his chief ministers there. In Mecca it is “the angel of the bottomless pit, Abaddon or Apollyon” (Rev. ix. 11)—his jailor, as it were; but his own seat or throne seems to be in another place, and from it he is to exert great power and authority. The time is coming when it will be over “all kindreds and tongues and people.”

He has been hindered heretofore, and is now, by the force of strong governments and large armies. But we are not certain they will always be able to do it. This verse seems to foretell a time when they will fail; but in the meantime the preparation is going on and corruption is increasing against that day. If satan has some eight hundred millions of the human race now under his control, why should it be counted an incredible thing if he should some day have more? But his most dangerous work is among Christians, for in them lies the hope of the world. If he can once get control there, what shall hinder his overcoming all? Doubtless this revelation was given to put men on their guard against this greatest of dangers. That he has his seat in heathen temples is well known; that needed no revelation—but that he is to gain a seat in the Christian temple and put on all the appearances of our holy religion, and draw men to honor and worship him, would not be thought possible without a revelation. He is to put on such a fascinating and deceitful garb that it required this special warning from heaven to prevent Christians being carried away with it. He is to have the horns of a lamb, as if he was “the Lamb of God that taketh away the sins of the world.” He is to work miracles, to call down fire from heaven, and show signs and wonders “to deceive, if it were possible, the very elect.” Is it strange that God should warn his people against such a character. Is it wise to pass over such a revelation? Is it safe to ignore such a startling fact? This book reveals the seat of the dragon to be in a certain city, built on seven mountains, which ruled in St. John’s day over the kings of the earth. It was a city that had five forms of government, or heads, that had passed. It was then governed by a sixth head. It was at a future day to have a seventh head, a day of rest, viz.: a Christian period. It was a city to be upheld by ten kings. It was to rule over “multitudes and peoples and nations and tongues.” It was to ride on the beast, the old Roman empire, and derive its main strength from that. It was to put many Christians to death, and yet it was to be a fascinating city. It was to charm men by its rich dresses and taking fashions, with a golden cup in her hands, by

which she was to intoxicate and captivate the nations. All this and much more described in this treatise, point unmistakably to one city. There can be no other in which so many of these signs unite. The faithful in all ages have seen and known this. Those who are blinded and fascinated by this dazzling appearance do not see it; if their names are not written in the Lamb's Book of Life, how can they?

In the controversy between Rome and the Kingdom of Christ it is not uncommon to ignore the existence and influence of this alien and hostile spirit—Rome and the Catholic churches are treated as one. A large book will be written to show that Rome is wrong, and then the inference is made that all in the so-called, Catholic churches, are wrong. Men read what great ignorance and superstitions Luther and some of the reformers came out of, and then infer that all were equally ignorant and superstitious. Dr. Pusey, in his book *Eirenicon*, shows what extreme devotion there is among many Romanists to the Virgin Mary. Bishop Hopkins, in his book, has collected innumerable facts to prove how far they have departed in many cases from the simplicity of the Gospel. The Abbe Laborde and M. About have a great many things to say against the Papists, and Protestant writers generally take the same course—hence the inference that because so much is wrong all is wrong. Probably many Protestants are educated in this belief—hence when they come to find there are good things among the so-called Catholics, they are confused. They may meet with some persons that are self-denying, laboring faithfully among the poor, the sick and the afflicted, and then they know not what to say.* They may read in books of devotion, prayers and supplications which warm and comfort them; they may find some things better than any they are accustomed to. How can it be possible, they think, in such a community? It cannot be as bad as represented. They read the history of Christianity and find that all the churches for the first ages were called Catholic. Scores of martyrs were put to

*See an article by the Rev. Dr. Nevin of St. Paul's church, Rome, in the *Andover Review* for Sept., 1855, entitled "A Roman Martyr;" republished in *The Churchman*, Sept. 5th, 1885, in confirmation of the above statements.

death bearing that name. Those early churches were full of good works and missionary zeal. They struggled long for the truth of the Gospel. No plainer confession of Christ can be found than in their creeds of the Apostles and Nicea. All evangelical Christians now hold to the same in spirit, if not in words. Is it strange, when they come to discover all this and much more of the same kind, that they are confused; that some of them begin to think they are wrong? Some of them may think they are wholly wrong—hence what the prophet Daniel foretold comes to pass. Dan. xi. 35: "Some of them of understanding have fallen." The strangeness is not that some have been converted to Romanism, but that not more have been seduced, when they were educated on such a fallacious basis.

They overlook the fact that all the churches of Christ at first were in communion with each other from the British Isles to the Euphrates and India; no more with those of Italy than with others. They were one great community, guided by the spirit of God and under one great Head in heaven, our blessed Lord and Saviour Jesus Christ. They were full of zeal and good works. When Rome began to claim supremacy* it was resisted in the east. The churches in Jerusalem and Palestine, in Greece and Egypt—all the churches planted by Apostles—would not submit to it, and never have to this day. They call themselves Catholic, and use the Catholic creeds of Nicea, and the first six great councils. They were for ages the main body of the old Apostolic Churches of Christ. They held the New Testament as it was originally written in the Greek language; Rome only held a fragment of the west. Of these, England and some others frequently resisted the pretensions of the Papacy all through the dark ages, and passed laws against them; but weak kings and misinstructed and superstitious priests yielded more than they should, and the Pope gained great influence. It was finally resisted, however, and the English refused to yield any longer to the Pope, continuing, as ever,

*As Rome was the greatest city, they conceded the church in Rome to be the leading or first church among equals, having more influence but no more power than any other church.

an integral part of the old Apostolic and Catholic churches. Cleansing themselves from the corruptions of the dark ages, they became more pure and truly Catholic than ever, holding, as they always had, to the old creeds of Nicea and the Apostles.

These facts are overlooked by some ; neither have they studied this Book of Revelation. They have not understood how corruption was to work in the churches of Christ. They did what is not uncommon among men—when they find one or two church members wrong, they say all is wrong. So in dealing with the Romanists. But this verse ought to relieve men from such fallacies. When the Tartars, ages ago, crossed the great wall and invaded China and conquered it, they were an alien government, ruling over a quiet people. They were not Chinese. So, when William the Conqueror came over from Normandy and routed the British army and killed their king, at the battle of Hastings, and began to govern England, his was an alien government over a Saxon people. So when the arch enemy of souls made his seat at Rome and placed his throne there and gained an influence, his was not Christian or Catholic, it was an alien government, working its way into and corrupting and governing the churches. It was not one communion or one church—Here were two spirits, at work hostile to each other. The old Catholic churches were at first full of the Holy Ghost, holding fast the truth, full of zeal and good works and missionary enterprises ; but this alien spirit came in from Rome and gained votaries, and they called themselves Catholics, and in that way introduced novelties and corruptions and tried to become the ruling power. But they were in no sense Catholic or Christian, except in the name. There was no longer one church or communion ; the inner circle around the altar was right, but the outer courts were given over to the Gentiles to be trodden under foot (chapter xi. 1-3) forty-two months. Romanism is a sore disease or ulcer ; a dangerous carbuncle working in a once healthy body, sending out its roots and ramifications into the once healthy flesh, corrupting it and making it more diseased, in order to destroy it altogether. As satan served Job, covering him with boils, so he has been serving the so-called Catholic churches.

The same thing occurred under the old dispensation. In our Saviour's day the high priest and all the leading Jews had become corrupt. Would it have been correct to assert that Judaism was *all wrong*, because the ruling powers were wrong? Judaism was founded on the law of Moses. It had many prophets and holy men; it had all the Old Testament scriptures to support it, and there were still good men left in it, such as the Apostles and our blessed Lord, and all those who followed Him. There was some righteousness in it, although the ruling powers were wrong. The arch enemy, having succeeded in gaining control of the first dispensation, was it strange that he should try to do the same with the second? The murdering of our blessed Saviour, the stoning of St. Stephen, showed the presence of that spirit, who was a murderer from the beginning. So the burning of heretics, so called—that is, faithful Christians—through the dark ages, and putting of Reformers to death in England, France, Flanders and other countries, showed the presence of the same evil spirit ruling at Rome. But it was not the Catholic churches that did this. There were probably many good Christians, who knew nothing of this, who lived in obscurity and died in the service of Christ. These made up the true Catholic churches as they were from the beginning. But this alien, hostile spirit ruling at Rome was an entirely different thing. It tried to call itself Catholic and Christian—it put on the horns of a lamb and tried to work by Christian means, so as to deceive the people, gradually introducing innovations, extending corruptions and trying to make all Christians like itself, and thus destroy the churches of Christ. What is worse, it has succeeded in many places in making all *papists*. You will scarcely find a sincere and faithful Christian among them. But it has not succeeded entirely. In other places the innovations are resisted—the corruptions do not take hold of the people. They may concede the government to Rome, as Daniel and the Jews did in Babylon—Nebuchadnezzar ruled over them—but they gave their hearts to God. Thus it comes to pass that there is some good remaining in some of the so-called Catholic churches. Persons who think otherwise will sometimes be agreeably surprised;

doubtless a few will be deceived and converted, as a few have been—the good that is left will be put forward by the enemy as a decoy to draw men into his snare. The arch enemy will use any means within his reach to bring men under his power. Whether this corruption is to go on increasing until the whole mass is corrupted, is doubtful. The Holy Spirit will hardly give up all churches which were once so full of faith and good works. The churches in Laodicea, Sardis, Pergamos and Ephesus were given up to destruction, and so were those in North Africa, but the Churches in Philadelphia and Smyrna remain to this day. But that this spirit has succeeded and will succeed in the city of Rome, this prophecy leaves little room for doubt. Like Jerusalem of old, which murdered our blessed Lord, that city, the seat of the dragon and the beast, is to be utterly burned* with fire. The predictions of this book seem to intimate that the time is coming when this evil spirit will exert a much greater influence than he does now over nations, kindreds, tongues and people.† We are apparently living under the sixth trumpet—the age of rationalism and unbelief. In this trumpet the beast is to be revealed, slay the two witnesses and bring on the great tribulation.‡ There is to be but one trumpet more, the *seventh*, which brings in the eternal rest of heaven after the judgment. We are apparently drawing near to that great day. St. Paul said that day could not come until “The Man of Sin be revealed, the Son of Perdition.”—2 Thes. ii. 3. The early Christians believed that antichrist would be raised up just before the second coming of our blessed Redeemer to judgment.

We are apparently living in the time of the ten kings.§ There is no one great king or government ruling over all, as in St. John's day; but there are several kings ruling at the present time well represented by the round number ten. These are the ten horns of the great beast seen by the prophets Daniel and St. John. Next after them is to come the *little horn*, having eyes and a mouth, speaking great things, whose look was more stout than his fellows.¶ He is

*Rev. xvi. 10, and xviii. 8. †Rev. xiii. 7. ‡Chapter xi. §Rev. xvii. 12. ¶Dan. vii. 8, 24, 25.

to wear out the saints of the Most High, evidently persecute Christians; doubtless slay the two witnesses and bring on *the great tribulation*.

We are living also in the time of the seventh head of the beast. In the time of St. John five of these had fallen or passed away—he was living in the time of the sixth head. The angel said to him there was to be another, *the seventh*. This would imply a covenant relation with God, a Christian period, such as we see now. But this does not end the beast, although he is always called the seven-headed beast. It appears there is to be another, *the eighth*, which is not another,* but the beast himself, that is apparently to come next after this Christian period. This eighth head, the beast himself, is doubtless the same that is called the *little horn* by Daniel and the *Man of Sin* by St. Paul, which is next to come.

At the present day, living as we are under such strong governments, so long and well established, with Christianity increasing so rapidly and holding so powerful an influence; with intelligence so universal and with such great enlightenment as there is in modern times, it will seem impossible to many that lawlessness and confusion should ever overwhelm this secure state of things and reign supreme. They cannot believe that things would ever be so disordered that any *one man* could arise out of it and fill the nations with war and bloodshed. Yet previous to the French Revolution, in the last century, the nations were living in the same state of security as they are now. They anticipated and feared no evil; and yet the upheaving of the depraved masses of wickedness and unbelief in Paris overthrew the government and brought on *the reign of terror*. What fearful slaughters took place in that unfortunate city! Out of it came forth a king or emperor, who increased in power until half of Europe nearly was subject to his rule. His reign was short; the nations returned to their old order; but Bonaparte showed what is possible and what a mass of wickedness there may be concealed in the lower stratum, ready to burst forth at the first favorable moment.

*Rev. xvii. 10.

Again, in 1848, a similar upheaval of radicalism and unbelief occurred, and several of the governments of Europe tottered to their base.

Again, in 1870, a similar confusion reigned in Paris for a time ; much blood was shed.

Men do not realize how much wickedness there is pent up and unseen. They see Christianity increasing, churches flourishing, missionary societies growing in wealth and numbers ; they feel as if everything was prosperous, and that a time of great goodness is coming. But they forget that evil may also be increasing. When the Gospel is published men must be either drawn to it or they are made worse. They cannot stand still. The more Christ is praised and worshipped the more his adversary is enraged and made violent. The red horse of persecution always follows the white horse of peace and mercy. Doubtless evil may increase just as fast as goodness increases ; but Christians are often so full of their own blessings that they do not perceive it. Men are apt to rest in carnal security. They do not see the dangers that are coming, even when they are near at hand. In this country, before the great rebellion in 1861, few realized what was coming. Some of the wisest said it would soon blow over ; it would not last three months. President Lincoln, who ought to have known as well as any, only called for 75,000 men at first, as if they would be sufficient. How few realized that vast armies of millions of men must be raised, and that the most stupendous war of modern times was upon them. What a fearful storm burst, as it were, suddenly upon an unconscious people. Who can say that such a thing will never occur again ? Who can say that there is not a large amount of evil pent up in the depraved hearts of the unbelieving masses ? Consider a few facts : Count up the millions of dollars expended every year for beer and strong drink, and the millions of dollars laid out every year for tobacco and smoke ; add to these the millions of dollars every spring and fall laid out on the change of dress ; add to these the millions of dollars expended every year in wandering to and fro on the earth to gratify the lust of the eye and the pride of life, and then look at the little, comparatively,

laid on the altar of God, who created us, and that blessed Redeemer who shed His blood for our sins. Consider these facts seriously and see if there is not a vast amount of evil existing somewhere. There must be a great amount of this evil lurking in Christian churches. It is the few only that are zealous and faithful, the rest are secularized.

Our blessed Saviour said: "*Many* be called but *few* chosen."—Matt. xx. 16. The faithful seem to be in the minority in all ages; the *many* are indifferent. It is the same truth which He taught in another place: "*Straight* is the gate and *narrow* is the way that leadeth unto life, and *few there be that find it*."—Matt. vii. 14.

It may seem impossible for two such opposite elements as Romanism and rationalism to be ever united in persecuting Christians; but there are two facts which tend to prove that it will be so. Rationalism is trying to overthrow the bible and destroy our holy religion; Romanists can never forgive those who expose the false pretensions and testify against the absolute rule of the Papacy. If men will keep silent and say nothing, they may be let alone, but if any feel bound to testify to the truth of Christ's gospel as against the supremacy of Rome, they can never be forgiven—so that to the pure Gospel of Christ they are as hostile as the rationalists. Why may not the time be coming when they will unite against what they both hate? Herod and Pontius Pilate against Christ.

Again, they are both moved by the same spirit of evil. Why should he not unite all his forces and combine all the powers of wickedness in one last great effort to destroy Christianity and bring on the great tribulation? If so, there is to be the worst of all sufferings for Christians and the greatest of calamities before the millenium and the second coming of our adorable Lord to judgment. Ought not Christians to be warned against such a day? If things are to go on smoothly until the day of judgment, why did St. Paul write to Timothy that in *the last days perilous times shall come*?—2 Tim. iii. 1, or 2 Tim. iv. 1-6.

Are Christians preparing for such times?

Father of mercies, in Thy word
What endless glories shine !
Forever be Thy name adored,
For these celestial lines.

Here the Redeemer's welcome voice
Spreads heavenly peace around,
And life and everlasting joys
Attend the blissful sound.

O, may these heavenly pages be
My ever dear delight,
And still new beauties may I see,
And still increasing light.

Divine Instructor; gracious Lord,
Be Thou for ever near ;
Teach me to love Thy sacred word
And view my Saviour there

O Lord Jesus Christ, who at Thy first coming didst send Thy messenger to prepare Thy way before Thee: grant that the ministers and stewards of Thy mysteries may likewise so prepare and make ready Thy way, by turning the hearts of the disobedient to the wisdom of the just, that at thy second coming to judge the world, we may be found an acceptable people in Thy sight, who livest and reignest with the Father and the Holy Spirit, ever one God, world without end. Amen.

Errata, Corrections and Additions.

PAGES 4 AND 6—When it is intimated in the Introduction that history and prophecy are but different views of the same events—only prophecy was written beforehand, and history afterwards—it might be added that the prophecies of the Book of Revelation are but a continuation of the history of the Gospels and Acts of the Apostles, only they are described under dark sayings and enigmas. To the Divine mind it is as easy to write history before as after the events have taken place. How many circumstances of our Saviour's life were described beforehand: His birth at Bethlehem; of the seed of David and Abraham; the shame and spitting, the stripes and wounds, the piercing of His hands and feet, the vinegar and gall. The very day He was to be crucified was commanded to be kept as a festival more than 1,400 years beforehand. The hour He was to be nailed to the cross, and the hour of His crucifixion were marked by the sacrifice of a lamb, to show He shed His blood for the sins of men. His bitter cry, "Eli, Eli, lama Sabachthani!" All this and much more was narrated under dark sayings and symbols more than 1,000 years before. In the same manner, this Book of Revelation continues the history of Christianity from the Acts of the Apostles until the final consummation of all things and glorious triumph of our Redeemer. As the angels desired to look into the mystery of the passion (I. Peter, i., 12) and the old patriarchs and prophets had to study out the enigmas of a coming Saviour, so these dark sayings are for Christians to meditate on that they may have understanding of the times and of the dangers which are coming. Why not study this book first, before they study the history of Christianity? Here are described under visions and parables the six periods of Christian history, or the six struggles the Church of Christ has to go through. Judaising teachers, Gentile heresies, Arian troubles, the Dark

Ages, Mohammedanism and the two last conflicts with Rationalism and Romanism, twin daughters of the same mother, superstition, under the same sixth trumpet. Why not take the Divine interpretation first: otherwise history is in danger of becoming a confused mass of events happening as it were by chance, and men lose sight of the overruling hand of God and forget the coming day of account, at the blowing of the seventh trumpet, and so lose the day of rest beyond, the eternal Sabbath in heaven.

PAGES 83 AND 92—The period "*Time, times and half a time*," is said in verse 6 of chapter xii. to be 1260 days; that is, three years and a half. It is inferred from this, that in prophecy a day is sometimes put for a year. This is confirmed by other parts of Scripture: In Ezekiel chapter iv. verse 6, it is said, "*I have appointed a day for a year*." In the Book of Numbers, chapter xiv., verse 34, it is written, "After the number of days in which ye searched the land, even forty days, *each day for a year*, shall ye bear your iniquities, even forty years."

PAGE 94—The first line of comments on chapter xiii., verse *two* should read verse *eleven*.

To page 102 it may be added that the Roman historian Livy relates that the expectation of Rome's being the head of the whole world, was held by the Romans from the time of Romulus. It was reported to them as coming from the world of spirits.

Did the dragon infuse it into the minds of that people at so early a day? or how came they with such a hope?

PAGES 105, 152, 189—The quotation, "Lord God the Pope," as coming from Bellarmine, is thought by a distinguished professor of one of our seminaries to be an interpolation of a glossator. He refers to Gieseler's Ecclesiastical History, volume iii., page 66, Harpers' edition. The word "Deum, God, is said to be omitted in some editions, and in them it reads "The Lord the Pope." But if the word was not Bellarmine's, it was evidently inserted by some Romanist in exaltation of the papacy. It is, therefore, evidence of the teaching of some of that party, whoever was the author of

it. On the same page in Gieseler are quotations tending in the same direction, though not as bad. However, there is abundant evidence of blasphemy in that system without this quotation.

PAGES 155-6—It may be added that many Christians consider the worship of the Host, practiced among the papists, as idolatrous. If it is not so in all, it is in danger of becoming so among superstitious and uncultivated people.

CONCLUSION.

There is some reason why the Book of Revelation is neglected. What is that reason? Why is not some other book of the Bible neglected in the same way? Who would think of saying they seldom read St. Mark's Gospel, or had never made it a study. St. Paul's Epistle to the Romans has many conflicting and curious comments and speculations about it, yet Christians do not give up the study of it; but the Book of Revelation, because men do not agree about the meaning of it, or because it is overloaded with many wild speculations, or for some other reason, is by some persons almost entirely neglected. It is to them almost as if not written. Why, then, did an Almighty and Merciful Father cause St. John to write it? It is the only book for which a special blessing is pronounced on those who read and keep it. Do Christians realize what a blessing they lose by neglecting this book? There must be some peculiar and mysterious reason for such conduct on the part of those who are trying to serve our blessed Lord.

Will the prevalence of secular and materialistic ideas account for it? In our Saviour's day the Jews could not comprehend why He should not set up a temporal kingdom, like David and Solomon's, raise armies and overcome all their oppressors. The apostles themselves were so full of the hope of an earthly kingdom that they could not realize it was to be spiritual and heavenly until after the descent of the Holy Ghost in cloven tongues of fire. The human mind is naturally set on secular and carnal images.* It is with

* "For the natural man receiveth not the things of the Spirit of God, for they are foolishness unto him; neither can he know them, because they are spiritually discerned."—I. Cor. ii., 14.

difficulty raised to the contemplation of the spiritual truths of the Gospel and Kingdom of Christ. When King Jeroboam set up his golden calves in Bethel and in Dan and called the people to worship the God of their fathers, his material images took readily with the multitude. The natural man is so intent on secular means to approach God. During the Dark Ages the papal party tried to make the church like any temporal government, with the Pope as its king and head. Their hopes were founded on aggrandisement in this world rather than in the next—a love of earth in preference to heaven. There must be something material for the human mind to hold on to. It cannot live simply on spiritual and divine truths. To believe in Christ on the altar or in the bread and wine, suits it better than to believe in Christ as a great spiritual king dwelling in the hearts of His faithful followers. Earthly comforts and supports are better than heavenly—such is the natural man without divine grace.

This propensity is encouraged and strengthened by the manner in which the natural sciences are taught in some of our schools. Geology, chemistry, mineralogy, philosophy, and astronomy, are often set forth so as to leave the impression on the minds of the young that the uniformity of operations now found in the natural world is to be continued on indefinitely. These operations are called *laws*, as if they were fixed and fated—are to undergo no change. In short, they were not created, neither are they to have an end. This is ground in to the minds of young persons by such long-continued habits of study in the natural sciences, that in some cases it seems to drive out all other considerations. They seem incapable of thinking of anything beyond or above matter. Nature's laws are the supreme controlling idea. They control everything; they are eternal—never were made, neither can they ever be changed. The conviction may not be as strong as this in all minds; but this is the tendency of it, and it amounts to this in some. They are materialists—no day of judgment, no creation, no God.*

*Some scientists assume that geological discoveries of late confute the statements of Moses in the first chapter of Genesis. This might be

But where persons are not carried so far as this, the influence of such teaching may leave its effects on the minds of believers, although in a lesser degree. Things not material are in danger of being viewed as more or less visionary, as if they were flights of the imagination. Some of the prophecies of Scripture seem to partake of this shadowy appearance. Men may believe the matters of fact mentioned in the Bible: its history, biographies, and conspicuous events; but its spiritual teachings make less impression. Its revelation of future events in particular, seems far off and unreal. To such minds the Book of Revelation becomes unimportant. They do not feel inclined to study it. Although God offers His blessing, still the book is neglected. Materialism weakens faith in the divine promises, and obscures His revelations.

There is another reason which has some effect. If the Book of Revelation prophesied smooth things, if it told of a time of prosperity to all those who serve God; if it said that all things were to go on in an increasing ratio of intelligence, goodness and enlightenment; Christianity spreading and men

so if their reasonings were found to be on a good basis, *but they assume the thing to be proved*, and therefore they prove nothing. They assume that the uniform course of events as they find them now in the natural world is to be continued. This they cannot prove. It *may* continue, and it *may not*. If it does not, then their reasoning is fallacious; their assumption is unfounded. Again, they assume that the movements in the natural world as they are now have always been so. This they cannot prove. They may know how they have been for 1,000 or 2,000 years, or 5,000, but before that they know nothing. Their talk about 10,000 or 100,000 years is the wild speculations of an unbelieving mind. So far as they know, God may have made things as they are. He may have been a long time in making them or a short time. They cannot tell because they do not know. "With the Lord 1,000 years is as one day and one day is as 1,000 years."—II. Peter, iii., 8. It was as easy for Him to make it in six days as to be 6,000 years in doing it. He might have made it in six minutes if He chose. As for the movements in the natural world being continued on indefinitely without change, their own discoveries militate against it. Geologists find there have been in times past great convulsions and upheavals in the earth. What shall hinder there being such hereafter? As soon as the Gospel of Christ is sufficiently preached throughout the world there may be another upheaval or convulsion as great as any before. It may turn out "that the heavens shall be on fire and dissolved and the earth and things therein shall be burned up."—II. Peter, iii., 10. One prophecy is certainly true: "There shall be scoffers in the last days, saying 'Where is the promise of His coming?'"—II. Peter, iii., 4. May not the other prophecies be equally true when the time comes?

growing better until the dawn of a millennial day, when the world would be full of righteousness, as the waters cover the sea, would men neglect such a book? Would they not read it often, dwell upon it, talk about it and praise it as the best of books. But unfortunately for such persons, Revelation does not set forth any such visionary hopes. It offers, indeed, a glorious reward to be attained in the end—a peace that passeth all understanding, an endless felicity which is indescribable. But it is not to be obtained without an effort, it is not to be enjoyed without self-denial and suffering; there are fatigues to be endured, a struggle to be made, a battle to be fought, and a great victory to be won. There is an enemy to be encountered, the most unscrupulous, vigilant and violent; an enemy that has overcome many a strong man and would overcome all were there not help from heaven. Now, such a prospect is not pleasant to those who love their ease. It is discouraging to mere men of the world, they do not like to read of it; they lay the book aside to a more convenient season.

But such persons should consider why the Lord in His holy zeal, for the good of His people, so often exhorted them to *watch*. He said, "If that evil servant shall say in his heart my Lord delayeth His coming * * the Lord of that servant shall come in a day when he looketh not for Him, and at an hour that he is not aware of, and shall appoint his portion with the hypocrites"—St. Matt. xxiv., 47-50. There is a danger to be met and a fearful evil to be encountered. Men cannot be indifferent. Why is the awful warning written: "If any man worship the beast and his image and receive his mark in his forehead or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of His indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels and in the presence of the Lamb; and the smoke of their torment ascendeth up for ever and ever, and they have no rest day nor night, who worship the beast and his image and whosoever receiveth the mark of his name"—Rev. xiv., 9-11. Some men recoil from the consideration of such words. Is this one reason why the book is neglected?

No doubt the papal party would be glad to have men omit to study the Book of Revelation ; probably there is no book in the Bible of which they are more afraid. They do not like the New Testament any way ; they do not want the people to read it. But no part of it is so hard on their system as the Revelation of St. John—no part is more damaging to their schemes and pretensions. They will be most anxious, therefore, to keep men from considering it. They are afraid of it. But the dragon who has made his throne among them is more afraid still. No part of the Bible exposes more fully his schemes and duplicity. St. Matthew has a few warnings, St. Mark and St. Luke also have some. But St. John has chapter after chapter. At great length he enters into the schemes of the dragon, that old serpent, the devil and satan. He shows how they are to come from a great city, which ruleth over kings, which is set on seven mountains, which is upheld by ten kings and which has multitudes of peoples, and nations, and languages, and tongues among its followers. Will not the dragon take pains to keep such information from men. If he has spread a veil over the minds of the Jews (2 Cor. ii., 14) so that they cannot see the meaning of their own prophets about the Messiah ; if he has spread a veil over more than 800,000,000 of the human race, so that they worship idols and think them God ; if he is to have power to delude all whose names are not written in the Book of Life, is there not reason to fear when men do not like to study this blessed book—when the most cunning, the most deceitful and the most fascinating of all corrupt beings is doing his best to keep men from understanding it. Was this the reason that God pronounced a special blessing on those who, by holding fast His promises and His prophecies in times of doubt and trial, overcome this temptation and enter into the joy of their Lord.

Why was it written : “ We have a more sure word of prophecy : Whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn and the day star arise in your hearts ”—2 Peter i., 19.

CONCLUSION.

In conclusion, let it be remembered that "the triumphing of the wicked is short." They may do a great deal of mischief for a time, but a merciful and gracious Lord, "who never leaves nor forsakes His people," hastens His coming. He went forth in the first seal "conquering and to conquer." He overcame those early Judaising teachers, who thought to strangle Christianity in its birth. He overcame those early Gentile philosophers who hoped to corrupt our holy religion by philosophy and vain deceit. He overcame those Arian assaults upon the Church, and their false teachers who thought, by claiming to be Christian, they could put out the light of Christianity. He dispelled the superstition and ignorance of the Dark Ages by the breaking forth of the Reformation. The subtleties and deceits of Romanism and Rationalism may make the last and most perplexing conflict of all. But He will overcome that. "Conquering and to conquer" has been His way from the first. He will in His own short time overcome all. "Unto Him every knee shall bow and every tongue confess that JESUS CHRIST IS LORD, to the glory of GOD THE FATHER." When deep waters overwhelm the faithful, let them look to their crucified and risen and glorious MASTER, for He is KING OF KINGS AND LORD OF LORDS. Sitting on the throne of power and of His glory, at the right hand of His ALMIGHTY FATHER, He is the only Mediator in whom we can trust.

Blessed be His name for ever and ever.

AMEN.

A MORE FULL LIST

OF

AUTHORITIES MADE USE OF IN THIS TREATISE.

	PAGE.
A lexander, Bishop, Witness of the Psalms to Christ..	5
Alison's History of Europe.....	57
Appleton's Cyclopædia—see Cyclopædia.....	
" Picturesque Palestine.....	60
Authors, short list	11
Augustine, St.....	43
B acon's Novum Organon.....	61-2
Barrow on the Pope's Supremacy.....	107, 119-20
Bingham's Antiquities.....	156
Black, Rev. C. F., Messiah and Anti-Messias.....	11
Bellarmino.....	252
Bryennius, Archbishop of Nicomedia.....	174
Bull, George, Bishop, Vindication of the Church of England.....	
Burton, Rev. J. W.....	156
Burnet, Bishop, History.....	160, 198
C hamber's Cyclopædia—see Cyclopædia.....	112
Churchman, The (newspaper).....	116
Comstock, Anthony.....	70
Coxe, Bishop, Signs of the Times.....	11
Conder, Hand-Book of the Bible.....	83
" Tent Work in Palestine.....	55
Cyclopædias, Appleton's.....	114
" Chambers'.....	112
" Johnson's.....	107, 115, 119, 123, 158-9, 198
" McClintock & Strong's.....	107, 114, 119, 141,
" Kitto's.....	11

•Cyril, St., Archbishop of Jerusalem, Catechetical Lectures	98, 131, 175
Decretals, False	119
Dictionary of the Bible, Smith's.....	11, 152
Dutch Republic, Motley's.....	161
Ellicott's Old Testament Commentary.....	83
Encyclopædia Americana..61, 70, 107, 112, 119, 157-59,	198
" Britanica.....	116, 158, 198
" See Cyclopædia.....	
Eusebius' Ecclesiastical History.....	105
Faber's, Geo. F., Difficulties of Romanism.....	64
Farrar's Life of Christ.....	
Forgeries, Papal.....	120
Fox's Book of Martyrs.....	160, 189
Fuller's History.....	198
•Geikie's Life and Words of Christ.....	
•Gibbon's Decline and Fall of the Roman Empire.....	23, 51, 54
•Gieseler's Ecclesiastical History.....	116, 119, 120
•Gladstone, Rt. Hon. Wm. E., Vaticanism and Decrees.....	11
Hisler, Prof., Pope and Council.....	107, 118, 119, 120
Hopkins, Bishop, End of Controversy Controverted..	54, 119
" Book on Antichrist.....	173
Horne, Thos. Hartwell, Mariolatry.....	51, 106, 156
Hurd, Bishop, on the Prophecies.....	11
Ignatius, Epistles of.....	20
Irenæus, St.....	174
•Janus, The Pope and Council (Prof. Hisler ?)..	107, 118, 120
•Jarvis, Dr. S. F., Reply to Milner's End of Controversy.....	50, 64
Johnson's Cyclopædia—see Cyclopædia.....	107
•Josephus' Works.....	50
Kalendar, The (newspaper).....	155
Keith, Signs of the Times.....	11
Kitto's Cyclopædia.....	11

L lorenti's History of the Spanish Inquisition	157
M ahan's Mystic Numbers.....	130, 139
M arshall's Notes on Episcopacy.....	70
M aurice, F. D., Kingdom of Christ.....	88
M eyrick, Rev. F., article Antichrist, in Kitto's Cyclo- pædia	11
M ilman's Latin Christianity...50, 93, 107, 112, 115, 117, 120	
M cClintock & Strong's Cyclopædia—see Cyclopædia..	
M osheim's Ecclesiastical History..70, 93, 112, 120, 157-8, 198	
M otley's History of the Dutch Republic.....	123, 161
N eander's Church History.....	112
N ewton, Sir Isaac, on Daniel.....	11
N ewton, Bishop, on the Prophecies.....	11
P almer Rev. Wm., on the Church of Christ.....	11, 49
“ “ Compendium of Church History.....	50, 93, 117, 160.
“ “ Letters to N. Wiseman.....	63
P icturesque Palestine, Appleton's.....	60
P rescott's Philip II.....	123, 161
P rideaux's Connexion.....	99, 206
P usey's Eirenicon.....	64, 83, 106, 152, 156
R anke's Lives of the Popes	158
R ichardson's Reasons Why I Am Not a Papist..152-6, 189	
R obinson's History of the Church.....	107, 112, 158
R ollin's Ancient History... ..	99
S ociety for Promoting Christian Knowledge (What is Romanism)	
S chaff, Dr., The Person of Christ.....	
S mith's Dictionary of the Bible.....	152
S outhey's Book of the Church..93, 106, 114, 117, 152-9, 160	
S trype's Memorials of Archbishop Cranmer.....	160
T rench's, Archbishop, Seven Churches in Asia...11, 21, 23	
“ “ Mediæval Church History.....	52
W illiams, Rev. Isaac, on the Apocalypse.....	11
“ “ The Psalms Interpreted of Christ	
W ordsworth, Bishop, on the Apocalypse.....	11, 166
“ “ Notes on Daniel.....	83
“ “ Church History.....	43

INDEX OF SUBJECTS.

A baddon.....	59	Beasts — Living Crea-	
Advent—the Second...	201	tures. Seraphim...	25-9
Age—The Present.....	246	" Four, of Daniel...	96
Albigenses.....	106	Beast — Wild, Destruc-	
Alexander the Great...6, 97		tive	29
132, 217.		" With Ten Horns.....	65,
Alva—The Duke of....157,		94, 104, 161, 171.	
160-1.		" Number of.....	129
Anabaptists.....	70	" Scarlet Colored.....	148
Angel of the Bottomless		" Seven Heads.....	167
Pit.....	59	" Slain	201
" With a Reed.....	81	" From the Bottomless	
" Mighty.....	78	Pit.....	85
Angels—Four, in the		" From the Earth.....	109
River Euphrates...	61	" From the Sea.....	94
" Guardian.....	62	" Woman Riding on..	151
Antichrist..... 76, 127, 131,		" Was, is not, and yet is.	163-4
139, 172-4, 219, 247.		Bishop of Rome.....	151
Apollyon	59	Blasphemy.....	106, 152
Apostles' Creed.....	48	Blasphemous Titles....	105
Arabian Horses.....	55	Black Horse — Drouth,	
Arianism.....	45	Famine	28
Assyrian Empire. the		Blessed are the Dead...	141
Lion.....	98, 217	Blessings on the Readers	3
Atonement.....	25	Blood of Prophets.....	197
Babylon—The Great..	155	Book of Life...107, 165, 207	
" Is fallen..37, 140, 147, 185		" Little Book Open..	79, 87
Balances—Pair of.....	29	" Sealed	24, 87
Basle—Council of.....	61	Books.....	67, 136
Bartholomew's Day, St..	160,	" Bad.....	71
198.		Bottomless Pit.....	51
Bear—The Persian Em-		Bow in His Hand.....	25
pire	96	Boycotting	124

- Breastplates of Iron.... 56
 " Of Fire, Jacinthe and
 Brimstone..... 65
 Bride—The Lamb's Wife..35,
 198, 208.
 Burn Her With Fire... 182
 Calvin 61
 Carthage..... 101
 Candlesticks—Golden... 19
 Catholics, Old and True. 195
 Chariots and Horsemen. 57
 Christ the Fulness of all
 Wisdom 43
 " In Power..... 19
 " Conquering and to
 Conquer..... 25
 " Number of...888, 129-30
 " His Presence..... 152
 Censer—Golden..... 37
 Christians—The Early.. 108
 Faithful..... 35, 81, 89, 92
 Unfaithful 82
 Church and Bride..... 217
 " Of Rome at first
 Faithful 150
 " Of Ephesus..... 20
 " Of Smyrna..... 21
 " Of Pergamus..... 21
 " Of Sardis..... 22
 " Of Thyatira 21
 " Of Philadelphia 22
 " Of Laodicea..... 23
 Church and State..... 181
 City—That Great..... 183
 " Holy 208
 Come out of Her, My
 People..... 187
 Court Without the Tem-
 ple..... 81
 Cranmer.....61, 159-60
 Crown—A King..... 25
 Crowns—Ten..... 95
 " Ruling Powers.... 55
 Cyrus, the Great, King
 of Persia and Me-
 dia97-9
 Daniel the Prophet..62, 94,
 98, 217.
 Dark Ages.....48, 93, 116
 Days—126084, 92
 " Three and a Half.85, 105
 Deadly Wound Healed.. 110
 Deceits.....115-20, 197, 226
 Devil...92, 102, 118, 120, 161
 Dragon.....100, 102, 104,
 109, 110, 162, 240, 257.
 " Great Red.....90, 92,
 Dress153-4, 227
 " Gold and Precious
 Stones and Pearls.. 153
 Earth—The Holy Land
 Deut. xi., 12.....40
 Earthquake....31, 38, 86, 147
 Ebionites..... 43
 Egypt..... 97
 Eight..... 129
 Eighth Head..... 104, 132
 Eighth King..... 169
 Ecumenical Bishop..... 118
 Elizabeth—Queen.....114,
 117, 160.
 England.....62, 114
 Ephesus 20
 Eternal City..... 152
 Euphrates—River...61, 145
 Eutychians..... 45
 Everlasting Gospel..... 135
 Excommunication 114

- Excursus I.—The Seven Trumpets Considered Together...** 211-14
- “ **II.—The Prophecies Combined**..... 215-20
- “ **III.—A House Divided Against Itself**... 221
- “ **IV.—The Gathering Storm** 223-5
- “ **V.—Many Deceits**. 226-39
- “ **VI.—Seat of the Dragon** 240
- Falling Away First**.... 85
- Fire from Heaven**..... 114
- “ **Mingled with Blood**. 40
- Five Months**..... 53-4, 57-8
- Forgeries—Papal** 118-20
- Forty and two Months**.. 82, 106, 219.
- Gems—Precious**..... 208
- Gentile Heresies**..... 42
- Gog and Magog**.... 207, 216
- Golden Crown**..... 141
- “ **Age**..... 215
- “ **Altar** 61
- “ **Cup in her Hand**.. 153
- Gospel—Everlasting**... 135
- “ **History Continued through the Book of Revelation**..... 8
- Gregory IV. — Hildebrand** 112, 119
- Guardian Angels**..... 62
- Gratian**..... 119
- Grecian Empire**... 97-9, 217
- Hannibal** 101
- Harlot**..... 148, 155
- Heads—Seven**..... 95, 166
- “ **The Seventh**..... 169
- Head—The Eighth** 169-71-5
- “ **Wounded unto Death** 103.
- “ **Healed** 164
- History — External, of the Church**..... 34-8
- “ **Internal**..... 38
- “ **Of the Spanish Inquisition** 157
- Holy Ghost**..... 150-3
- “ **City** 82
- Horns—Ten**. 94, 175, 182, 218
- “ **Little**..... 104, 171
- “ **Of a Lamb**..... 109
- Horses**..... 65
- Horsemen—200,000**.... 64
- Hours—A Day, a month and a year**..... 62-4
- Idols—Idolatry** 77, 155
- Image of the Beast**... 115-21
- Imperial Prestige** 151
- Infidelity (see Rationalism)** 74
- Inquisition**..... 107, 157, 198
- Interdict**..... 114, 118
- Iron Age**..... 215
- Jerusalem**.. 32, 104, 151, 197
- Judgment**..... 31-5
- Key to the Book of Revelation, CHRIST going forth conquering and to conquer (Rev. iii., 7)**..... 25
- Kingdoms—Four**..... 96-7
- “ **Of Heaven**..... 99
- King**..... 141
- Kings—Seven**..... 167
- “ **Ten**..... 175-9
- Lamb—Slain** 24
- “ **On Mt. Zion** .. 133-4, 179

- Lamb's Wife.....34, 198
 Lamentations of the
 Kings, Merchants
 and Shipmasters... 191
 Leopard.....
 The Grecian Empire. 100
 Lion—The Assyrian Em-
 pire, Nebuchadnezzar..... 100
 Locusts—Arabians51-5
 Lourdes 116
Maccabees97, 217
 Macedonians 98
 Man—Number of.....103-4,
 172, 216.
 Man Child..... 90
 " Of Sin..85, 127, 132, 171,
 219.
 Men who have Not the
 Seal of God..... 52
 Mariolatry 156
 Martyrs.....30, 160, 207
 Mark in the Right Hand 124
 Media and Persia, the
 Bear.....97-9
 Mecca..... 59
 Mediator — One Great
 Christ 47
 Michael.....89, 91
 Miracles115-16
 Millenium..... 201
 Missions—Modern..... 135
 Mohammedanism..... 59
 Mahomet 51
 Monophosites 45
 Montanists 45
 Moon—Sun, Moon and
 Stars..... 46
 Moslems 56
 Mountain of Fire..... 41
 Mountains—Seven..... 166
 Mouth—Modern way of
 Teaching.....65, 147
 Mystery.....154, 161-3, 183
 Mystic Numbers..... 130
Nebuchadnezzar (Head
 of Gold)..97-8, 170, 215
 New Heavens and New
 Earth 208
 Number of a Man..... 126
 " Of the Beast....128-9
 " Of Christ..... 129
Old Catholics.....189, 195
Pale Horse — Sickness
 and Death..... 29
 Papacy84, 116, 145
 " Two Powers of..... 113
 " Growth of..... 151
 " Riding on the Beast..149,
 152, 170.
 Papal Claims..... 118
 " Rome 127-8
 Pergamus..... 21
 Persia.....62, 98, 217
 People of God...35, 81, 140
 Philadelphia..... 22
 Persecutions.27, 106, 158-60,
 180, 197.
 Plagues—Seven Last..142-7
 Polycarp, St..... 105
 Pope..... 105, 116, 145
 Pope and Council..118, 120,
 Prophecy and History.. 5
 Prophet—False 201
 Providential Movements
 34, 38.
 Present Age....75, 224, 246
Queen Elizabeth....114-17

- Rationalism** .. 73-6, 206, 255
Redeemer Glorified 203
Red Horse 26
Reformation 62, 108
 " **Perverted** 63
Reign of Terror 247
Revelation and History. 5
Rivers and Fountains of
 Water 44
Ridley 159
Rod of Iron 91
Rogers, John 159
Roman Empire.. 32, 96-100,
 111, 113, 215.
 " **Its Indomitable Spirit**.
 100, 102.
Romanism 160, 221
Rome—Papal 107, 189
 " **A Church** 112, 150
 " **A Political Power**... 112
 " **Two Classes, The Old**
 or True Catholics,
 and the Papists... 188,
 193-5.
Savonarola* 159
Scotland 62
Satan Chained 205
 " **His Seat** 100-02
Sardis 22
Switzerland 62
Schools 66, 73
Sea—Unstable as Water
 (Isa. lvii., 20) 40
Sealed, The — 144,000
 Faithful Christians. 35
Seals—First 25
 " **Second** 26
 " **Third** 28
Seals—Fourth 29
 " **Fifth** 31
 " **Seventh** 38
See of Rome 151
Serpent 26, 92-3
Semi-Arians 45
Sevens — (18) Seven
 Churches 20-3
 " **Seals** 25
 " **Trumpets** 38, 40
 " **Golden Candlesticks**. 19
 " **Stars** 19
 " **Thunders** 78
 " **Heads** 95, 166
 " **Last Plagues** 142-7
 " **Kings** 167
Seventh Head 169
 " **Seal** 37-9
Sharp Sickle 141-2
Silver Age 215
Six Days 34, 38
Six 666 128-9, 139, 174,
 216-8.
Smyrna 21
 " **Circular Epistle of**.. 105
Son of Man 141
Socinians 70
Sorceries 192-7
Souls under the Altar.. 30
Star 50
 " **Great as a Lamp**... 44-50
 " **Morning** 209
Stars of Heaven, Third
 Part 90
 " **Seven, in His Right**
 Hand 19
 " **Sun, Moon and**... 31-46
Steam Power 69

*CORRECTION: Savonarola was first hung and then burnt—not be-headed, as stated on page 159.

- Superstitions.....47, 116
 Sword—Two Edged.... 19
 Sword—Great..... 26
 Tails 57
 Teaching—False.....58, 76
 Teeth of Lions..... 56
 Temple of God..... 81
 Temporal Power of the
 Papacy ... 110, 112, 146
 Thyatira 21
 Throne—Eternal 24
 Third Part Darkened...47-8
 Three Days and a Half. 85
 Time, Times and Half a
 Time. 83, 82, 105, 172, 252
 Tribulation—The Great.
 84-5, 173, 200.
 Trumpets..... 37
 " First 40
 " Second 41
 " Third..... 44
 " Fourth 46
 " Fifth.....50-1
 " Sixth 60
 " Seventh 86
 " Seven—How they
 Affect Each Other. 211
 True Catholics..... 195
 Turkish Empire..... 59
 Twelve Thousand out
 of Every Tribe.... 36
 Universal Dominion. 110-12
 " Bishop..... 118
 Vials—The Seven....144-5
 Vicar of Christ.....106, 152
 War in Heaven.....91-93
 Warnings50, 86, 138
 Water as a Flood..... 93
 Waters40, 181
 Watchmen..... 39
 White Horse..... 25
 Wine Press..... 142
 White Cloud..... 141
 Wicked One, That..... 173
 Witnesses—The Two..82-4,
 207.
 Wilderness91-3
 Wisdom 125
 Woe, Woe, Woe, Trum-
 pets..... 50
 " To Jerusalem..... 50
 Woman Clothed with
 the Sun..... 89
 " Riding on the Beast. 149,
 151.
 " Drunken with the
 Blood 157
 " That Great City.... 183
 Wonder 157-61
 Wonders..... 114
 Worship of the Beast...123,
 138.
 Wormwood 46
 Wound—Deadly....103, 110
 " Healed..... 164
 Xerxes99, 217

O, give thanks unto the Lord, for He is gracious and
 His mercy endureth forever.

AMEN.

THE END.

